

THE
BAPTIST MAGAZINE.

APRIL, 1840.

MEMOIR OF THE LATE REV. EDMUND CLARKE.

BY THE REV. OWEN CLARKE.

THE Rev. Edmund Clarke, for many years the faithful and beloved pastor of the Baptist church, Truro, was born in the city of Worcester, in the year 1797. His father was son-in-law to the Rev. William Smith, formerly of Shrewsbury, London, and Derby: his mother was a member of an old and highly respectable family in Worcestershire. Being engaged in business, which having undergone a considerable change, his parents were induced to remove with their family to London, in the year 1800. At the usual age the subject of this memoir was placed at a respectable school, where he obtained a tolerable acquaintance with the English and Latin languages, together with the other branches of general knowledge. While yet a youth, he was placed in the office of a solicitor in Gray's Inn, a friend of the family, with whom he was articled with a view to his establishment in the profession of the law; in which, from the esteem in which he was held by his master, and other circumstances, his prospects were of a highly flattering nature. The Great Head of the church had however determined otherwise. It was while articled to this gentleman, that he experienced that great change which gave a new direction and character to all his principles and pursuits. His parents at this time making no profession of religion, he became the object of anxious solicitude on the part of his elder brother, who a short time previous had been awakened to the importance of eternal things; and for some time he had to mourn over what appeared then to be in him an invincible aversion to the great truths of the gospel. A pleasing alteration, however, was

gradually manifested, and he was induced to attend with, and assist his brother as one of the teachers in the Shoe Lane Sunday-school; and, at length, when his brother was urged to undertake the charge of one of the country schools in connexion with the London Itinerant Society, he was requested to take the class his brother had vacated. During his very interesting engagement as a Sabbath-school teacher, it is believed that the saving work was commenced which has been since ripened into glory, and the elder brother feels that he has occasion for the exercise of the most devout gratitude from his having been informed by the subject of this memoir, that it was in a conversation with him, in which he urged the privilege and necessity of prayer, that his mind received that holy and happy influence which led him to become the subject of prayer in sincerity and truth.

It now became to him a matter of serious inquiry with what body of Christians he should unite himself; but, on a prayerful examination of the Scripture, he embraced the sentiments adopted by the Calvinistic Baptist denomination, and joined the church in Fetter Lane under the pastoral care of the late Rev. Abraham Austin. His mind was early directed to the ministry, but he was deterred by the magnitude and responsibility of the work, as well as by the sacrifice and self-denial it might require. He was at length induced, by the advice of friends, and particularly by his beloved pastor, as well as by the convictions of his own mind, in dependence upon strength from above, to embrace what-

ever opportunities might be presented for preaching the gospel in London and its neighbourhood. He was at length requested to preach before the church in Fetter Lane, who most affectionately called him to the work of the ministry, and recommended him to share the advantages of the Baptist College at Stepney, then under the care of the Rev. Dr. Newman, and the Rev. Messrs. Cox (now Dr. Cox) and Young. This led him to a close examination of his own motives and principles; and, afterwards, reviewing his exercises of mind at this time, he says—"Conscious of much imperfection, I cannot help fearing at times that my motives may not have been entirely pure; yet it has ever been, and still is, my endeavour to realize the love of Christ, a deep interest in the salvation of sinners, and a paramount regard to the glory of God—as the ruling principles by which to be actuated; and, at the same time, to look for strength and success to him who has promised to be with his servants to the end of time."

Animated by these considerations, Mr. Clarke declined the very kind offer of his employer to take a share in his old and extensive practice, when he should be of full age; and gave himself up to the work of the ministry, and entered Stepney College in March, 1816, in the 19th year of his age. Here he pursued the studies assigned him by his respected tutors with diligence and zeal, and enjoyed, it is believed, during the whole course, the unmingled esteem of his tutors and fellow-students. During the vacations he supplied different churches, and his labours at Lewes and other places are still remembered with sentiments of affectionate esteem. Towards the close of his academical course, he was invited to supply the Baptist church in Manchester; where, after labouring for about four months, during which the church, the congregation, and the Sunday-school, appear to have been greatly revived, he was urged to remain with them; but, finding one of the deacons objected to his settlement, thinking him too young a minister for such a station, he declined the wishes of his friends. Upon his return to London, his attention was directed to Truro by his beloved friend and tutor, Mr. Young, the church there having been for some time destitute of a pastor.

On the 21st of October, 1819, Mr. Clarke arrived in Truro, having been

invited to occupy the pulpit of the Baptist church for three months; and, being fully persuaded that nothing could be done without earnest prayer, his first addresses to the church and congregation were designed to recommend the importance and benefit of that duty. The Lord was pleased to bless his ministry in such a manner, that at the end of his first engagement, the invitation was renewed for another three months; and the great Head of the church continuing to bless his labours, he received a unanimous invitation to become the pastor of the church. To this invitation he acceded, in a letter addressed to the church, on the 1st of May, 1820; and on the 18th of that month he was solemnly ordained to the pastoral office; when the Rev. F. A. Cox, D.D., of London, his friend and tutor, addressed to him a truly valuable charge, which, with some other parts of the ordination services, was published at the time.

Settled in Truro as pastor over a church which had experienced many affecting vicissitudes, and which had been recently much depressed, he applied himself with his whole soul to the healing of every breach, to the cultivation of every Christian virtue among the people of his care, engaged in the most zealous efforts to promote the furtherance of the gospel in such of the neighbouring villages to which access could be gained, and promoted in all possible ways the interests of every public institution which possessed solid claims to Christian support.

In the year 1821, he was united in marriage with Miss E. Hornblower, of Penryn. In this lady he found a mind in all respects congenial with his own, a most affectionate fellow-helper in the promotion of the great objects of his ministry, and a source of domestic happiness of the highest and purest kind. She, with five children, now survive, receiving the kindest sympathies of a large and attached circle of relatives and friends.

While the piety and zeal of Mr. Clarke were directed to the cultivation of the vineyard placed under his care, and the general interests of the town and neighbourhood, he felt a deep concern in the objects and operations of the Baptist Foreign Missionary Society, and, for many years, gave his active mind and business-like habits to the office of Secretary to the Cornwall County Auxiliary. His successor in that office, the Rev. J.

Spasshatt, of Redruth, says, in a letter to the writer—"But now with reference to your late beloved brother, for beloved he was to me also I assure you. It was my happiness to move on with him in this county for the last sixteen or seventeen years, without even in one instance any misunderstanding. Our loss as a denomination in this county is very great, but we rejoice in the delightful truth 'the Lord reigneth.' Nearly six years ago he gave into my charge the various books and papers belonging to our Baptist Auxiliary Missionary Society for this county, as it was my honour to succeed him in the office of secretary, and you would be surprised to see how every little circumstance connected with the history of the auxiliary has been noticed by him; such regularity and exactness I have seldom witnessed. I now turn over some of the papers with peculiar feelings. To the account of our late annual meetings I have added a small testimony of regard which we thought necessary to append to our annual report."

In the year 1831, declining health compelled him to retire from his pastoral duties; and he continued to labour under a state of extreme debility. He was, however, mercifully restored, and was invited to London by the church which had for so many years enjoyed the labours of the late Rev. Joseph Hughes, in Battersea. He was afterwards invited to become their pastor. This invitation he accepted. The hopes of the church and congregation were raised by the blessing which appeared to be granted to his ministry. He removed his beloved family to London; but, after a residence of about three months, the health of Mrs. Clarke was so affected by the change, that it was found, after consulting medical authority, necessary to remove the family back again to Truro. Here he was occupied for a while in literary composition and occasional labours in the ministry; but, after some time, the church being again destitute of a pastor, he was induced first to agree to supply them for some months, and afterwards, at their earnest solicitation, to resume the pastoral office among them. Disease and debility having once more invaded his frame, he was at length obliged to resign his charge, after having laboured among his beloved friends nearly twelve months.

The state of his health, and of his

mind under its influence, may be seen from a letter addressed to his brother, dated Sept. 22, 1837—"As to myself, I am still a monument of sparing mercy; and no one has greater reason to admire the wisdom and goodness of God in frequently raising up after bringing very low. Through mercy I have now struggled through the most trying season of the year. General weakness and dropsical swellings of the legs and thighs have prevented my walking more than a little in the garden for the last month. I have been laid up again for the second time this summer. After three weeks' confinement to bed, I came down stairs a day or two since. I am under a mercurial course, prior to my commencing which, nothing seemed to reach the symptoms. These are more severe every attack. During the last I have suffered greatly from breathing, cough, difficulty of sleep, except in a sitting posture, intermittent pulse, &c., &c. Through mercy, these are now removed, but the anasarca in the legs remains. So you see I am a broken down piece of mortality, and likely if spared at all to remain so. For myself, I had rather depart and be with Christ, enjoying the fruition of hope; but for the sake of my dearest family I am desirous of abiding a while longer; but I would leave all with him who cannot err."

In a letter dated April 29, 1839, referring to his health and circumstances, he says, "Does it not comport with the divine plans, and with the necessities of our situation, that as we approach the afternoon of life, there should be preparations for putting off the garment of mortality, and for meeting the night of death; of this, however, we must be certain, that our heavenly Father knows what is best for us. Happy for us, if we can bow the stubbornness of our will to his control, and commit all our ways into his hands as unto a faithful Creator. In the bustle of public life, even in the cause of God, we are apt to admit the influence of many pernicious motives, and pride and self exert a latent, if not admitted power over our conduct. It may require a long course of perplexity and disappointment to root up those noxious weeds. Faith, too, must be tried, and patience exercised, and we must be brought to the all important duty of trusting simply upon divine promises, even when all appearances are against their fulfilment. This is what

existing circumstances call upon me to do. My health, through merey, holds on by constant medicine and care, but any excitement, or over exertion, throws me back for some time, so that I cannot see my way but from day to day, and can only resolve to make myself as active and useful as I can in my family, and in the different institutions of the town, and also in study and composition."

His anxiety for usefulness, and the character of his mind, may be seen in some of the hymns composed for the Baptist New Selection, and in the three last essays he prepared for publication, and which appeared in the Baptist Magazine for July, August, and September last, entitled "*The Wakeful Minister*," "*The Restless Enemy*," "*The Watchful Protector*." Thus, while many of the readers of the Magazine were perusing these truly important papers, the hand that penned them was cold in death, whilst the mind which had conceived them had passed into the fruition of hope.

A few extracts from his diary will lead us to the closing scene of his earthly pilgrimage. "*June 2. Grampound.*—This Sabbath has been spent among old friends over whom I laboured as pastor (this was one of his village stations) for ten years; but, from failure of health, was obliged to discontinue this nearly ten years ago. Many, alas! are gone home. Happy saints!—soon may I meet you in that blessed world. In the evening, favoured with much comfort at the Lord's table."

During his last illness he writes thus. "*June 9.*—In reading the second number of a new periodical, "*The Preacher's Magazine*," I have been struck with an article on prayer, entitled, "*I must pray more*," particularly as a means of obtaining good, and doing good. How much more might I learn, acquire, and enjoy, if I spent more time with God! Shut out from more active life, how much good might I do to my family, to friends, to the church, to ministers, to labours of love, if I prayed more for them, and thus in secret be felt by all the world, by moving in prayer that hand that moves the world. Thus might I be a universal benefactor, and through the abounding grace of a faithful and prayer-answering God, I might acquire a kind of ever-present and all-powerful beneficence! I must, indeed, pray more. Why should I be restrained? Can time

be so well employed otherwise? Is God wearied by application? Is it not a duty and privilege to pray without ceasing? I MUST PRAY MORE.

At another time, *June 13.*—"The oppressed and drowsy state of my head has rendered reading and meditation very difficult. But I have reason to bless God that I am enabled to maintain a steady reliance on his word and faithfulness, and this excludes anxiety and fear."

June 16. "Unable to apply to any thing so as to meditate with profit, yet have I felt somewhat of the glory and majesty of the Son of God, as set forth in Hebrews, chap. 1."

When evidently drawing near his end, his affectionate wife expressed her fears, that from his apparent weakness he would not rally again. To which he replied, "I can leave that in the Lord's hands, as I have always been enabled to do." A few minutes after, a kind friend who had watched by him through the night, quoted that passage of Scripture, "For me to live is Christ, and to die is gain;" observing that he doubted not he could adopt this language of the apostle. To which he replied, "I hope I can; I have trusted in the Lord, and do still trust in him. It is quite immaterial to me what he is pleased to do with me." His will was thus absorbed in the will of God. He shortly after this fell into a stupor, which continued until about three o'clock in the afternoon of July 8, 1839, when he sweetly fell asleep in Jesus.

His funeral was attended by those beloved brethren with whom he had been long united—Messrs. Nicholson, of Plymouth; Burchell, of Falmouth; and Spasshatt of Redruth, took part in the affecting service. On the following Lord's day, the Rev. Mr. Nicholson, of Plymouth, preached his funeral sermon at Truro and at Grampound. Funeral sermons were also preached for him by Mr. Burchell, at Falmouth; by Mr. Fuller, at Penzance; and by Mr. Bond, at St. Austell. "He was a faithful man, and feared God above many."

In conclusion, the writer observes, that it has been his aim in this memoir to display the power and operations of Divine grace in a beloved relative, and esteemed minister of Christ; while he has not ventured to describe the character of the deceased as a son, a brother, a husband, a father, a friend, the peace

maker, the patriot, the minister, and the active member of one section of the Christian church, lest the partiality of affection should lead to a diffuseness unsuited to the pages of a magazine, or to those representations which might appear to offend against the humiliating fact of our fallen and depraved state as sinners before God. To those who knew the deceased, and who were privileged to be partakers of the same grace, his amiable disposition, his prudence, judgment, and perseverance, will endear his memory until they are removed to join him where in spotless purity they will

unite in ascribing all the glory to God and the Lamb. This memoir, however, affords great encouragement to members of families to pursue in the spirit of prayer, all scriptural means for the spiritual benefit of unconverted relatives, and it strongly urges the importance and value of an early consecration of the whole heart to the Redeemer, as essential to the formation of devoted character, and as the true basis of distinguished usefulness. "The path of the just is as the shining light, which shineth more and more unto the perfect day."

FRATERNAL AFFECTION,

WITH REFERENCE TO CHRISTIANS GENERALLY, AND CHRISTIAN MINISTERS IN PARTICULAR.

BY THE REV. G. STONEHOUSE, JUN.

"God hath made of one blood all nations that dwell upon the face of the earth." These nations are composed of individuals, who descending from one common parent, sustain towards each other the relationship of brethren. Hence that general interest which men naturally feel in each other's welfare, and the painful or pleasurable emotions excited by the contemplation of each other's prosperity or adversity.

Sympathy, or that mental principle by which man is universally linked to his fellow-man, and rendered capable of so entering into the circumstances of others as to "rejoice with them that do rejoice, and weep with them that weep," is one of the distinguishing characteristics of humanity. And by its possession we find ourselves widely separated from those inferior animals whose alliance to each other is the result of simple instinct, and who are consequently destitute of those sympathetic tendencies which form the basis of all fraternal regards. But, though this general feeling of natural relationship must be regarded as the foundation of fraternal affection, and is in itself the lowest degree of it; yet, to give it vigour and stability, it is requisite that there should be some common uniting principle, some certain affinities, connecting us with certain individuals, but which do not belong to all mankind indiscriminately. Hence we find, that persons who are engaged in the same occupation, or who have associated

themselves together for the accomplishment of any benevolent or political design, feel toward each other a kind of relationship entirely distinct from any other feeling. The bond of union may be feeble, but experience and observation prove it to be real. In other respects, there may exist among them the most remarkable diversities, but their being alike in one point, seems to give to each a sort of claim upon the regards of the other.

Based upon the same foundation, and arising from the same source, are those friendships which ennoble humanity and give to existence its greatest earthly charm. We sometimes meet with an individual, between whom and ourselves there exists a certain similarity of disposition, a corresponding harmony of mind, a mental and moral likeness, which necessarily becomes a principle of attraction. We find ourselves irresistibly drawn towards each other, hearts are brought into contact, interests and sympathies are blended; we have found one whom with confidence we can call our friend, and whose circumstances, whose fortunes, and whose fate, become from that moment identified with our own; thus, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

We have made these observations for the purpose of illustrating the position, that every species of fraternal affection supposes the existence of some common

uniting principle, bringing its subjects together on some common ground, and thereby exciting within them a community of feeling and interest. It is thus with respect to those fraternal regards which every Christian feels bound to cherish toward his fellow-christian, and the cultivation of which is represented in the New Testament, not only as being a duty of especial obligation, but also as constituting one of the surest tests of discipleship.

That change which regenerating grace produces upon the human character is perfect and complete; "old things pass away, and all things become new." The individual who is the subject of it, is in some humble degree assimilated to the Divine image, and this likeness or resemblance immediately becomes a principle of attraction, connecting him who bears it with every other being in existence who has undergone a similar transformation, and been made a "partaker of like precious faith."

That relation which believers in Christ sustain towards each other, is so dignified in its nature, so comprehensive in its bearings, and so momentous in its results, that, when rightly understood, it is fitted to call into exercise every sympathy of which we are capable, and to become the basis of the most sincere and powerful attachment. Hence the positive manner in which the sacred writers speak of "brotherly love," as being a proof, both to ourselves and others, that we have "passed from death unto life;" and of its absence, as affording conclusive evidence that the mighty transformation is yet to be experienced.

There is enough in any one believer for the affections of every other believer in the world to fasten upon. That great change which has made him a "new creature in Christ Jesus" has been effected by the same agency. His hopes, his fears, his joys, and his sorrows, are the same. Each has the same precepts to obey, the same example to imitate, the same enemies to encounter, the same conquests to achieve, and the same glory to secure. And this correspondence of character and pursuit, necessarily excites a mutual esteem and a common solicitude.

It is therefore sufficiently obvious, that the phrases "brotherly love," and "the love of the brethren," are employed by the sacred writers to designate a state of feeling altogether different from that

natural affection which is merely the result of natural relationship. A state of feeling which likewise differs in many important respects from every other form of benevolence. Benevolence is simply a wish or desire to see others happy; hence in its most comprehensive range, it embraces all mankind, the most depraved, as well as the most virtuous; but "brotherly love" is confined to one particular class of individuals, to those who by divine grace have become regenerated or holy characters. In strict accordance with these statements, we find that the "brethren" spoken of in the New Testament were always disciples of Christ. "Who (said the Redeemer) is my mother, and who are my brethren? whosoever shall do the will of my Father who is in heaven, the same is my brother, my sister, and mother:" "one is your master, even Christ, and all ye are brethren." The apostles, in imitation of their Master, adopted the same phraseology, and continued it through all their epistles. "To the saints and faithful brethren in Christ which are at Colosse," "I charge you before the Lord, that this epistle be read unto all the holy brethren." It was in their regenerated character, and in that only, that they were thus addressed. In proportion as they had imbibed the spirit and reflected the image of their Master, were they distinguished from the world around them; and to those who had undergone a similar transformation, became the objects of deep and sincere regard.

It is, then, utterly impossible that "brotherly love" should not exist in every heart where the love of Christ exists. The one infallibly secures the other. As the senses of taste and smell naturally relish that sweetness and fragrance which were designed by the great Author of nature to yield them satisfaction, so good men naturally love good men. They cannot but love them. They love them because they are good. Their affection for each other is drawn forth spontaneously. The likeness existing between them is so exact, the congeniality of their moral character is so perfect, that it necessarily becomes a bond of union entirely independent of all external circumstances. It is easy, therefore, to perceive the propriety with which "brotherly love" is represented in the New Testament as being the very touchstone of personal religion, the proof both to ourselves and others, that we

have "passed from death unto life." "In this the children of God are manifest and the children of the devil, who-soever doeth not righteousness is not of God, nor he that loveth not his brother." "Hereby we know that we have passed from death unto life because we love the brethren; he that hateth his brother abideth in death."

Brotherly love, then, or the love of good men, for no other reason than because they are good, furnishes us with a criterion by which to decide our own character. It is a test which every Christian may easily apply to the determination of that point which to him is of all others the most important and the most interesting. All that we have to do is to interrogate our own hearts, and to ask, "Do I love the people of God, and do I love them simply because they are the people of God, and without reference to any other supposable circumstance? Am I irresistibly attracted towards real piety, wherever I perceive sufficient evidence of its existence? If I behold the lineaments of the Divine image engraven on any heart, is that of itself, without any adventitious recommendation, sufficient to command my respect, and to secure my attachment? Do I prefer the society of such individuals, however mean, or lowly, or despised? Do I enjoy their conversation, feel interested in their welfare, pray for their prosperity, regard them as the "excellent of the earth, in whom is all my delight"? If we can answer these questions in the affirmative, then have we scriptural ground for believing that we are the genuine disciples of Christ. But if not, the only conclusion to which we can come is, that whatever may be our profession, we are still in the "gall of bitterness and the bond of iniquity."

But if "brotherly love" is thus indispensable to the Christian character, and if every believer is under such especial obligations to cultivate this holy feeling, whatever may be the station which he occupies in the church of the living God; much more is its cultivation the duty of Christian ministers. They are connected by bonds still more sacred; their union is of a still higher and nobler character. As believers in Christ they are not only members of the same family, but as the accredited ambassadors of heaven, they are engaged in the same work. They have not only a common interest in each other's prosperity as individuals, but a

common interest in each other's prosperity as the heralds of redeeming mercy to a perishing world. They have been commissioned by the same voice, to "preach the gospel unto every creature." They have the same difficulties to contend with in the execution of their work. Whatever be their talents or acquirements, they feel the same insufficiency for the adequate performance of its duties. The same sense of responsibility is continually pressing upon their spirits. And in the prospect of that solemn period when they know that they shall be called to "give an account of their stewardship," their minds are agitated by the same overwhelming feelings.

If, then, the relation subsisting between private Christians is a sufficient ground for the exercise of the truest and most exalted friendship, in a how much higher degree does that peculiar relation which subsists between those who are fellow-labourers in the vineyard of the Lord? If the existence of one common uniting principle brings together private Christians, and binds them in an indissoluble bond, in a how much higher degree ought it to be thus with those who find an additional bond of union in those sympathies which are called into exercise when they reflect upon the office they sustain, and the work in which they are engaged.

That Christian ministers, whatever outward distinctions may obtain amongst them, do cherish for each other a deep and sincere regard, and feel a lively interest in each other's prosperity and welfare, is a pleasing fact, and there are seasons when the thought is full of consolation. But the knowledge of this fact ought not to be confined to our own bosoms. We ought to let the world around us see it, that others may be convinced that Christianity is what she professes herself to be; a religion of peace, of concord, and of love. That her ministers, while they may differ from each other on some unimportant points of faith and practice, can yet regard themselves as brethren, as servants of the same Master, doing the same work, disseminating the same blessings, and anticipating the same reward. How important at all times, but more especially in such as are now passing over our heads, is it, that Christian ministers, of every name and denomination, should cultivate and manifest towards each other, that degree of fraternal affection which

would not only prove refreshing to their own souls, beneficial to those among whom they have been called to labour, but which would also exert a most salutary influence upon society at large.

It behoves us however to remember, that "brotherly love," whether amongst ministers of the gospel, or private Christians, is a plant of tender growth; nor can it flourish without the most constant and assiduous care. There are certain requisites to its enjoyment and perpetuity at which it may not be improper just to glance.

In the first place, *sincerity* is indispensable. That sincerity which finds a man always the same, which inspires mutual confidence, manifests itself by an open and frank avowal of sentiments, feelings, and motives, and forbids all dark and ungenerous suspicions.

Equally necessary is *fidelity*, that fidelity which will lead us to watch with anxious solicitude over each other's reputation, which abuses no confidence, which while it will not shrink from honest and deserved rebuke, yet burns with indignation when a brother is maligned, and is ever ready, though at the risk of personal inconvenience, to throw around his character the broad shield of vindication and protection. This fidelity will also teach us to be slow in listening to those "whisperers" who are too frequently successful in separating chief friends. It will prevent us from lending

a ready ear to the officious insinuations of the backbiter. Will remain unchanged amid every scene of tribulation and distress, and enable us to find true happiness, peace, and joy, in the comfort and prosperity of those to whom the religion of Jesus has united us.

A certain kindliness of deportment, though not perhaps essential to the existence, will yet be found indispensable to the continuance of that fraternal feeling which it is our duty and privilege to cherish. Neither that canting fondness which marks the hypocrite, nor that blunt and rugged demeanour which some men regard as a necessary indication of faithfulness and honesty; but that affectionateness of manner, and kindliness of heart, which are quite compatible with firmness and fidelity. There is such a thing as "opening the mouth with wisdom," and yet having the "law of kindness on our tongue." There is a charity that "suffereth long, and is kind, that envieth not, that vaunteth not itself, that is not easily provoked, that covereth all things, that believeth all things, that endureth all things."

Let then these sublime and celestial virtues be the unceasing object of our pursuit. Thus will our individual happiness be promoted, our official usefulness increased, and the glory of our common Lord extended.

Chipping Norton.

THE LATE REV. CHRISTMAS EVANS ON THE ATONEMENT.

To the Editor of the Baptist Magazine.

SIR,—I beg leave to send you the enclosed article on the atonement of Christ by the late Rev. Christmas Evans. I have no doubt you have long ago been acquainted with the substance of it, but whether you have seen it in this form I am not aware. My late parent, who was on terms of the greatest intimacy with that excellent man of God, having heard of it through some other friends (Dr. Raffles amongst the rest, who justly claims the privilege of being the first to have it translated into English), requested that he would favour him with it in his own hand-writing, which he did, and immediately my father had a number of copies printed, and distributed them to whom he thought fit. If you think it worth your while to insert it in an early number of your Magazine, I feel convinced a great number of your readers who have never had an opportunity of seeing it would feel highly gratified by a perusal of it.

I remain, Sir, yours respectfully,

ZACH. B. HOUGHTON.

Liverpool, Nov. 27, 1839.

THE doctrines of the Atonement and of the Godhead of Christ lie very deep at the foundation of the Christian theology. Let us consider—

- I. The necessity of it ;
- II. The atonement itself in the blood of Christ ;
- III. The fulness and the perfection of it.

I. The *necessity* of the atonement (see Rom. iii. 25, "Whom God hath set forth to be a propitiation—in his blood"). The atonement is not the *cause* of the love of God, in the person of the Father, Son, and the Holy Ghost, to sinners ; for the atonement is represented in the Scriptures as the effect, and not the cause of the love of God : "God so loved the world, that he gave his Son." The necessity of it is glanced at in Rom. iii. 25, 26, "That God might declare his righteousness in the remission of sins," as well as his great love in the method of saving those he loved in their low estate.

Suffer me to introduce this simile, or metaphor. All men fell in Adam—as fallen, I suppose, they were viewed in the Divine plan. Methinks that a very extensive grave-yard makes its appearance, full of dead men's bones, like Golgotha, being walled round about with death and destruction, much stronger than the ancient walls of Babylon ; having massy iron gates, bolted and locked up by the divine threatening of the law ; with this inscription on the doors—"in dying thou shalt surely die !" inscribed by an omnipotent hand. Divine love and mercy were often observed looking in through the iron gates, on the inhabitants of this dreary place, with delight and compassion, and at length exclaiming, "Let mercy be built for ever. Let love be commended by God and man. Oh ! that we may be permitted to enter the grave-yard, to visit the prisoners of death. We would very soon apply the balm of life ; and we would plant the tree of life in the yard of death ; and would justify and sanctify an innumerable company of the poor inhabitants." But without a mediator there was no admittance. "Mercy, break the locks and enter in !" —"No, I would not ; for the locks are the locks of justice ; and are under the sanction of the moral law."

Methinks I perceived, on an ever-memorable day, at the very dawning of it, divine mercy and love resorting to the

gates of the grave-yard, accompanied by an august personage, in form like unto the son of Mary ; who proved to be the seed of the woman. Their very countenances appeared more cheerful, and their steps bolder. They cried out, "Divine justice, where art thou?"—He sternly replied, "Here am I." The divine visitors said, "Permit us to enter thy territories, and save the inhabitants with an everlasting salvation?" "No," replied Justice ; "without shedding of blood there is no remission." "Wilt thou accept a surety?" "Yes ; provided he should be of sufficient worth and dignity to counterpoise the weight of sin." Then Jesus (who stood by) said, "Wilt thou accept my name instead of theirs?—behold I come." "Yes, yes," replied Justice. "Behold, then, if thou dost acquiesce, put down my name in the roll of the book." Jesus asked, "What must be the sum I must pay for them?" Replied Justice, "Thou must make the law honourable, by living and dying in their room—die, the dead to save." "When and where dost thou fix the time of payment?" Justice replied, "At the expiration of 4000 years." "Where?" "It must be from Bethlehem Juda to the Place of Skulls. There thou must appear covered with their shame, to taste their death." Jesus replied, "I accept the condition." His name was put in the bond ; and the keys of the grave-yard were delivered to Mercy in the name of Jesus.

By the virtue of this engagement did Mercy save the patriarchs and prophets of ancient times.

II. The *atonement itself*, with its *memorials*. "Divine Justice, seeing thou didst accept my suretyship, therefore thou canst not be unwilling that I should set up memorials of this covenant. The price of redemption by my blood must be commemorated through the whole space of 4000 years, by bloody victims of an inferior kind. The blood of animals must perpetuate the remembrance of the blood of the Cross." "Yes," replied Justice, "I approve the plan."

Now let us view all the sacrifices slain on Jewish altars ; though they made nothing perfect, yet they represented the blood of the covenant, the true atonement.

III. The completeness of the atonement in the blood of Christ. Methinks I perceive during the long period, from

the sacrifice of Abel to that of Jesus, thousands of rams, lambs, bullocks, and bulls, brought to the altars for sacrifice. The fire from heaven consumed them all to ashes. None of them ever appeared alive among their companions, as recovering from the burning altars—that was a sign of their insufficiency; therefore the fire was stronger than were they all.

Behold a new wonder comes to view. Yonder, very high, at the summit of Golgotha, a new kind of sacrifice makes its appearance; and it is drawn by heaven, hell, and earth, to the horns of the altar, to be a burnt-offering for sin. The fire comes down from heaven and begins to consume it, saying, I got millions of rams and bulls, but am not quenched. My flame is unquenched; I will burn to the lowest hell if I get not satisfaction. Woe to the inhabitants of the grave-yard. I continued burning from the sixth to the ninth hour; but on the ninth, the fire touched the altar of

the divinity, and immediately expired; saying, "I am satisfied."

Here we find a sacrifice stronger than the fire. At the quenching thereof, a great shock like an earthquake penetrated through the kingdom of Satan and death; the sun darkened, the rocks rent; and many of the inhabitants of the grave-yard got the doors of their prison opened, the walls broken in pieces, and a jubilee was proclaimed to them. The immaculate sacrifice himself, who was in himself both the priest, altar, and victim, after remaining three days and three nights in the ashes under the altar, revived, and came alive from the burning, and appeared alive among his companions in the midst of the throne. Death shall never have any dominion over him again.

This proves the sufficiency of his sacrifice. The way is free to mercy and love to save, to the end of time, the chosen vessels buried in the grave-yard.

DR. OWEN ON THE MILLENNIUM.

(To the Editor of the Baptist Magazine.)

DEAR SIR,—The revival, in our day, of the ancient notion of a personal reign of our Lord and Saviour on the earth, previously to the end of all things, has led me to think that though, as a general rule, you wisely abstain from inserting extracts from works already before the world, you might not think it unseasonable to introduce the following paragraph on that subject from the pen of the learned and judicious Dr. Owen. It is found in the preface to his "*Vindiciæ Evangelicæ*," a work, I believe, much less known than some others of his numerous and valuable writings.

I am, yours, &c.

D.

For my part, I am persuaded that before the end of the world, the Lord Jesus by his word and Spirit will multiply the seed of Abraham as the stars of heaven, bringing into one fold the remnant of Israel and the multitude of the Gentiles; and that his church shall have peace after he hath judged and broken the stubborn adversaries thereof, and laid the kingdoms of the nations in a useful subserviency to his interest in this world: and that himself will reign most gloriously, by a Spirit of light, truth, love, and holiness, in the midst of them. But that he hath a kingdom of another nature and kind to set up in the world, than that heavenly kingdom which he hath

peculiarly exercised ever since he was exalted and made a Ruler and a Saviour; that he should set up a dominion over men, as men, and rule either himself present, or by his substitutes, as in a kingdom of this world, which is a kingdom neither of grace nor glory; I know it cannot be asserted, without either the denial of his kingdom for the present, or that he is, or hitherto hath been a King, which was the blasphemy of Francisus David; or the affirming that he hath, or is to have, upon the promise of God, two kingdoms of several sorts, of which in the whole Word of God there is not the least tittle.

THE ANSWER

GIVEN BY THE COMMITTEE OF

THE BRITISH AND FOREIGN BIBLE SOCIETY

TO THE MEMORIAL OF THE COMMITTEE OF THE BAPTIST UNION ;

WITH

AN EXAMINATION OF ITS CONTENTS.

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1. THE Sub-Committee, in proceeding to consider the Memorial submitted to them, do not profess to give a full and detailed answer to all its statements and arguments, but must content themselves with selecting a few leading particulars, and recording their opinion upon them.

2. It would appear, then, that great stress is laid by the Memorialists on the following points :—

1. A suppression of God's truth, as supposed to be involved in the practice of leaving the word for Baptism untranslated.

2. A necessity which must follow, of correcting all the older versions, on the plan recommended by the Committee in the case of the Bengalee.

3. The probability that a demand may hereafter be made, for leaving other very important words untranslated, if the Committee insist upon retaining the Greek word for Baptism.

4. An opinion expressed, that the Catholic character of the Society will be best maintained by its sanction being given to faithful versions for the several denominations of Christians, even though such versions may embody the religious peculiarities of those several denominations.

5. An argument, founded on the conclusion of the Society's last Report, and designed to show some analogy between the case of the Baptists, and that of the Roman Catholics.

6. Mr. Greenfield's statement and criticisms.

7. The supposed undeniably precise signification of the Greek term.

8. Strong conscientious feeling, on the part of the body represented by the Memorialists.

3. (1) *A suppression of God's truth as supposed to be involved in the practice of leaving the word for Baptism untranslated.*

That the Sub-Committee, while they consider that the practice of leaving words untranslated is to be confined within the narrowest possible limits, are yet satisfied that instances may occur where this practice must be had recourse to ; and that its adop-

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1. The method here adopted, upon whatever apparent necessity it may be founded, is obviously defective and unsatisfactory. To "select a few leading particulars," even allowing the honesty of the intention, cannot be doing justice to an argument ; and it is evidently a course under colour of which the points of easiest apparent reply may be brought forward, and topics of vital importance may be omitted. It is submitted that the Memorial should have been answered fully, or not at all.

2. Not here to speak of these points separately, as they will immediately come under distinct consideration, we shall only observe, that, in addition to these, "great stress is laid by the Memorialists" on several other topics, the omission of which does great injustice to their case. Among these are, the sinfulness and the fearful consequences of tampering with the fidelity and independence of translators of the Holy Scriptures ; the unquestioned faithfulness of the rendering complained of by some constituents of the Bible Society ; together with the invariable and constitutional practice of the Society itself, in supporting such versions, for upwards of twenty years. These topics can scarcely have been passed over because either of their irrelevance or their insignificance ; and we are therefore left at liberty to infer that the Committee of the Bible Society were not prepared with an answer to them.

3. (1) To the first of these articles we are not called upon to object, inasmuch as it proves nothing to the purpose of the Committee. The question under discussion does not relate to the transferring of a word *where the translation of it is impossible* ; but to the adoption of the same practice *where the translation of the term is both possible and easy.*

tion cannot therefore be condemned in the abstract.

That this Sub-Committee, considering the controversy that is known to exist upon the mode of administering Baptism, together with the peculiar constitution of the Society, are of opinion that it is not a suppression of God's truth to retain the original word for Baptism, as in the Authorized English Version.

In the second article the Committee express their opinion, that "to retain the original word for baptism" in translating the holy scriptures into new languages "is not a suppression of God's truth." Yet it is obviously employing a term *which conveys no meaning*; and moreover, it is employing such a term *without necessity*, the term baptism being one which may easily be translated into every language known in the world. Now the voluntary and gratuitous use, by a translator of the scriptures, of a term which conveys no meaning, appears to us to be "a suppression of God's truth." The Committee, however, come to a different conclusion by the force of two considerations. The first is "the controversy known to exist upon the mode of administering baptism;" and the second is "the peculiar constitution of the [Bible] Society," as containing, we suppose, baptists and pædobaptists. Now we have endeavoured to weigh these considerations. We can perceive how they might operate to make a partial suppression of God's truth, in the judgment of some persons, *expedient*; but we cannot conceive how they are to prevent the gratuitous use of an unmeaning term by a translator of the scriptures *from being a suppression of God's truth*. This is an egregious *non sequitur*. All that the Committee tell us is, that there are good reasons, in their judgment, why the truth of God should be partially suppressed by using an unmeaning term—namely, that there is a controversy among Christians on a certain point, and that Christians differing on that point are united in the Bible Society; and then they strangely leap to the conclusion, that to do so "is not a suppression of God's truth."

4. (2) *A necessity which must follow, of correcting all the older versions on the plan recommended by the Committee in the case of the Bengalee.*

That this Sub-Committee are persuaded that neither the Memorialists, who so conscientiously urge the rendering of the word by Immersion, nor yet those who, also on conscientious grounds, object to such a rendering, would in reality wish the Society to make any change in long established versions; but that both parties confine their view to *modern translations*.

That this Sub-Committee are further persuaded, that before the Committee can be called upon to enforce a conformity in this matter, between all versions, wherever and by whomsoever circulated or made in connexion with the Society, the Committee must again be in the same situation in which they were placed for the first time in 1827; when a Memorial was received from Calcutta, signed by more than twenty Missionaries (labouring, so to speak, in one and the same field with the Baptists), complaining of the

4. (2) Under this head the argument of the Memorialists is misstated. They do not speak of what any party would *wish* the Committee to do, but only of the course *which would be required of them by consistency*. It is quite true that the Memorialists do not wish the Bible Society to obliterate from long established versions the terms by which the Greek in relation to baptism has been so faithfully translated; on the contrary, they would deplore it as an aggravation of the mischief they have done in the case of the Bengalee; but this is nothing to the point. *To be consistent*, the Committee of the Bible Society must do it, however loudly we and others might reclaim against it. Under this charge of inconsistency they evidently leave themselves.

The Committee explain that they felt called upon to "enforce" a change in the versions of the Baptist Missionaries in the East, by a complaint of "inconvenience" on the part of twenty (!) pædobaptist missionaries there; and they say that the measure was "an expedient resorted to as one

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practice pursued by the Baptist translators, as having been the occasion of serious inconvenience to them in their missionary work.

That this Sub-Committee would remind the Memorialists of the real difficulty in which the Committee were then placed; that the recommendation given at that time, either to adopt a neutral term, or, if that were found to be impracticable, then to transfer the Greek word, was an expedient resorted to as one that seemed fair to all parties, and calculated to promote harmony among the friends of the Society; and that the latter alternative was proposed, not for the purpose of setting up the Authorized Version as the standard, but merely as suggesting a mode of relief from a pressing difficulty.

5. (3) *The probability that a demand may hereafter be made for leaving other very important words untranslated, if the Committee insist upon the retention of the Greek word for Baptism.*

That no proposal for leaving other "very important words" untranslated has ever yet been brought before the Committee; and that the union of various denominations of British Christians, in the work of the Society, seems to afford a guarantee, that denominational predilections will not often prevail so far, as to render such a proposal necessary.

6. (4) *An opinion expressed, that the catholic character of the Society will be best maintained by its sanction being given to faithful versions for the several denominations of Christians, though such versions may embody*

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that seemed fair to all parties." They admit, then, that, with them, the whole transaction has been one of feeling, and not of principle; a mere matter of fairness in relation to rival parties, between whom the Committee made themselves umpires. We assert strongly that *the case never should have been reduced to such a question.* It is essentially a question of principle, relating to the integrity and independence of the translators of the Holy Scriptures of every name, and in every country; a question which ought never to be made subordinate to considerations of expediency, nor even to the confessedly important object of preserving harmony among brethren. The Committee acknowledge that they took up the question of expediency, and sacrificed the question of principle. In order "to promote harmony among the members of the Society," they consented to violate the independence, and to tamper with the integrity, of the translators of the Word of God. *Habemus reum confitentem.* Here is the truth out of their own mouth.

As to the expedient resorted to being "one that seemed fair to all parties," we have only to say, that the Baptists have had no wish to receive at the hands of the Committee of the Bible Society what is "fair" to them as a party. As a party, they were not members of that Society; and if they had been so, they would not have submitted to the decision of its Committee what might be "fair" to them as such. In taking upon themselves to arbitrate between rival parties in the christian world, the Committee would appear to have meddled with a business which did not very nearly concern them, and which may somewhat inconveniently grow upon their hands. It might have been nearer their line of wisdom and duty, if the Committee had known no party, and had adhered inflexibly to the noble principles which, for nearly a quarter of a century, had guided the proceedings of the Society.

5. (3) The Committee here admit that the principle on which they have acted towards the Baptists opens the door or the multiplication of like cases, and the Memorial shows that the elements of new cases exist.* How often they may occur it is not for the Committee to predict; but it need not be very often, if each case is to be as troublesome and mischievous as the first. As to "denominational predilections," we simply ask the Committee of the Bible Society to say, whether they really ascribe to this source the immersionist renderings of the Baptist missionaries?

6. (4) The Memorialists have now to complain of entire misunderstanding and misrepresentation. The Committee of the Bible Society here intimate, that they have been

* p. 7, large ed.; p. 2, small ed.

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the religious peculiarities of those several denominations.

That the Committee have never been asked, except by the Baptists themselves, to prepare or sanction a translation to be used exclusively among the members of any particular subdivision of British Protestant Christians; and that in all their transactions hitherto with translators of the Bible, no idea has been entertained but that the versions prepared were such as would be fit for general use.

The Sub-Committee cannot refrain from expressing their hope that a proposal, such as that suggested, viz. to sanction separate translations for the use of the different denominations of British Protestant Christians, will never be entertained by the Society.

That the Memorialists appear scarcely to have been aware of the fearful extent of their own suggestion; and that, in the opinion of this Sub-Committee, a greater stumbling-block could hardly be placed in the way of the conversion of the heathen, than the adoption of such a measure.

That the production of a common version for each country, in the use of which all might unite, is an object, the attainment of which were devoutly to be wished, and one well worthy of grave consideration and much mutual forbearance.

asked by the Baptists "to prepare or sanction a translation to be used exclusively among the members" of their own body. We demand *when* and *where* such a request was presented. We demand again, *when* and *where* it has been intimated by the Baptists that the versions of their missionaries were not intended and "fit for general use." The only points to which it seems that reference can be made in support of these strange assumptions are these. 1. In February, 1836, when an application for aid towards the general circulation of the Bengali New Testament had been for four years refused, on the ground of its occasioning "inconvenience" to pædobaptist missionaries, the Committee of the Baptist Missionary Society solicited a grant towards supplying their own churches; a step somewhat humiliating, perhaps, as an acknowledgment of their poverty, but far from amounting to the "fearful" suggestion imputed in this article. 2. The Memorialists, in the course of their argument, refer to this application. Arguing from the position taken by the Committee in relation to a Roman Catholic version circulated in Portugal, they quote the words of the last Annual Report—"The Committee has ever deemed it of importance to be able to say, through their distributors, to the people—This is the book known and recognized by your own church," and then add—"But the boon was denied. The Committee, in effect, have said, The Roman church shall have their version in Portugal, the Episcopalian in England, the Lutheran in Germany, the Pædobaptists in China; but the Baptists shall not have theirs."*

If, however, this be the ground (and we know of no other) on which the Committee of the Bible Society have proceeded to charge the Baptists with asking support for, or with preparing, denominational versions of the Holy Scriptures, or such as they did not believe to be "fit for general use," we can only say, that, as the charge is altogether untrue, so, in our judgment, it is destitute even of plausible foundation. The argument of the passage is altogether an *argumentum ad hominem*, an appeal to consistency. It is only saying, "If the Baptists' translations were denominational, you have avowed a principle on which you ought to that extent to support them." Had the Memorialists made such a "suggestion" as that which is so causelessly imputed to them, they would have merited, not only the warning voice of their brethren, but the instant condemnation of the christian world; since it must have involved deliberate treachery to the truth of God and the souls of men. They refer, however, to the Memorial itself, as containing ample evidence in

* p. 43, large ed.; p. 16, small ed.

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disproof of such a charge: and now emphatically repeat, that the object pursued by their honoured brethren, in common with all worthy translators of the Holy Scriptures, has been to produce a *faithful* rendering from the original tongues; that all their versions have been both strictly *designed* and *eminently adapted* "for general use;" that not a shadow of imputation has, until now, been cast upon their integrity; and that this should least of all have been done by the 'Committee of the Bible Society, whose only ground of complaint against them arises out of their having *faithfully—too faithfully* for the "convenience" of "twenty" Pædobaptist "missionaries"—translated the oracles of God.

As to the Memorialists having expressed "an opinion that the catholic character of the [Bible] Society would be best maintained by its sanction being given to faithful versions for the several denominations of Christians, although such versions may embody the religious peculiarities of those several denominations," how pure a fiction it is may be seen from the Memorial throughout. What they have challenged from the vaunted catholicity of the Bible Society, is a sanction for *all faithful versions* of the Holy Scriptures, without regard to any other circumstance, denominational peculiarities included. The language of the Committee seems to imply, that, in their judgment, denominational peculiarities may be *purposely* embodied in a translation of the scriptures, and yet that translation may be faithful—a kind of fidelity of which, we must confess, we can form no conception. Neither can we admit that the special fact embodied in immersionist versions of the holy scriptures is correctly placed among "the peculiarities" of our denomination. There are other immersionists besides the Baptists, and those neither few nor insignificant; as all members of an institution which has circulated so many thousands—we may almost say millions—of immersionist Bibles as the Bible Society, ought to be very well aware. If, however, it so happens that the versions effected by our missionaries in the east do embody "the religious peculiarities" of our denomination, this is an accidental, and not an essential feature of the case. They do so, not as *accommodations*, but as *translations* of the inspired writings; as translations which we hold to be *faithful*, and which no competent scholar has ever represented to be otherwise. If a translation admitted to be faithful, is nevertheless to be objected to by the Committee of the Bible Society, because it happens to "embody the religious peculiarities" of some "inconvenient" denomination of Christians, then it is clear that they avow a principle of interference with the integrity

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7. (5) *An argument founded on the Conclusion of the Society's last Report, and designed to show some analogy between the case of the Baptists, and that of the Roman Catholics.*—That before the supposed analogy between the case of the Baptist body and that of the Roman Catholics can be sustained, various points must be considered:—

The situation of the respective parties must be first taken into account. On the one side, we have a large proportion of the whole body of professing Christians; on the other, a subdivision of British Protestant Christians—for, converts from among the heathen, under the care of British teachers, may surely be regarded in this light. On the one side, it is a question between the circulation of the versions objected to or none; on the other side, it is presumed, that no such exclusiveness exists. To suppose it, indeed, would involve the idea of ministers of the Baptist body exercising an influence over their people, analogous to that exercised by the Romish clergy; and a submission on the part of the people, corresponding to that exhibited by the Roman Catholic population;—an idea this, which the Sub-Committee are persuaded, none would more heartily repudiate than the memorialists themselves.

Once more: the very character of the versions themselves affords a manifest distinction between the two cases. On the one side, we have versions, made indeed by Roman Catholics, but of which it may at least be affirmed, that they by no means uniformly bind the reader to Roman Catholic views, with respect to any one Christian truth, or ecclesiastical rite; while on the other, we have versions in which one sense alone is given to every passage bearing upon the subject of Baptism. The peculiarities in Roman Catholic versions, therefore, admit of correction from their own pages; and these versions are thus relieved from an imputation often thrown out against them, of having been designed to uphold Roman Catholic errors; while the fact, that no latitude whatever is allowed in the Baptist versions on the subject of Baptism, causes them, in appearance at least, to possess a denominational character.

8. (6) *Mr. Greenfield's Statement and Criticisms.*—With reference to the remarks of the late Mr. Greenfield on several long-established versions, the Sub-Committee observe, that information obtained from different sources, leads them to doubt, in some measure, the accuracy of his statement as

of translation of "the fearful extent" of which we may safely say they "cannot be aware." It is to prevent a course so manifestly sectarian that "the catholic character" of the Bible Society has been invoked by the Memorialists.

7. (5) It is admitted, then, that the argument founded by the memorialists on the conclusion of the last Report of the Bible Society would be forcible, if the analogy were just; but considerations are adduced to invalidate the analogy on which it rests. These are three. First, the Roman Catholics are a large body, and the Baptists are a small one—a consideration, certainly, not affecting the principle of the case at all, but merely letting us know that the weak may be trampled on when the strong cannot. Secondly, the Catholics will have their own Bible or none; while the Baptists, if they cannot have what they wish, will use what they can get. No doubt of it. And so the Committee make use of the greater good sense of the Baptists, to treat them worse than they do the Roman Catholics. Thirdly, the Catholic versions are so variable and uncertain, that their errors may be corrected by comparing different passages together; while the versions of the Baptist missionaries are so strictly faithful, that a proper rendering in one place is never liable to be called in question by a blunder in another: a grave and conclusive reason, no doubt, for repudiating the Baptist versions and circulating the Roman Catholic.

8. (6) We only remark here, that Mr. Greenfield's is not the only critical authority adduced by the memorialists, although it is the only one impugned by the Committee. They have not ventured to assail Dr. Campbell.

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to the rendering of the term in those versions. A similar doubt has been expressed by competent persons, with regard to his criticisms on the use of the word in classical writers.

9. (7) *The supposed undeniably precise signification of the Greek term.*—That the memorialists must be aware, that while they contend that the sense of the Greek term is clear and indisputable, there are other learned persons who entertain a different opinion. But upon such disquisitions the Sub-Committee feel that it is not their province to enter.

10. (8) *Strong conscientious feeling, on the part of the body represented by the Memorialists.*—That, in the opinion of this Sub-Committee, the case stands simply thus: the Baptist body, as a matter of conscience, deem it their bounden duty, in the case of new versions, to translate the Greek word for baptism, by a term exclusively signifying immersion; but this is objected to by other bodies—and by some, on grounds implying a conscientious feeling no less strong than their own—as an attempt to fasten upon Scripture a signification which, they contend, it does not necessarily bear.

These, then, propose either to translate the Greek by a term not defining the mode of baptism, or to follow the example set by the translators of the English and other Bibles: neither of these courses prejudicing the views of the Baptist body. Mr. Greenfield himself says, that “the adoption of the Greek word, it is clear, militates nothing against our Baptist brethren, and decides nothing as to the real import of the term.” The Baptist body, however, assert that theirs is the *only* rendering of which the Greek word is susceptible. Other learned persons contend that it is not so. The Sub-Committee do not feel competent to adjust the question as a matter of literary dispute, while they further think that reasons have been shown, both on the present and on former occasions, for adopting the practice of the English Bible, sufficient to justify them from the grave charge of suppressing a portion of God’s truth,—more especially when they read the admission of the memorialists themselves, that they have “never insisted upon immersion as a fundamental truth.” (p. 39.)

9. (7) The memorialists have never asserted the meaning of βαπτίζω to be “undeniably precise.” They know very well that this is denied, although they still believe it to be true. What the memorialists are concerned to insist on, however, is that to *immerse* is a faithful rendering of the Greek term, βαπτίζω. And this, it is very remarkable, the Committee of the Bible Society never have contradicted. Neither do they now contradict it. We have repeated our challenge on this point to satiety.

10. (8.) This statement of the case is open to serious objection. First, because it misrepresents the attitude of the Baptist body. Most certainly they have made no “attempt to fasten upon Scripture” any meaning at all. Whatever may be their opinion respecting the proper translation of βαπτίζω, they have never striven to impose it on others. The Memorialists say distinctly, “The Baptist body, standing as they do on the plea of liberty, *would be the last to deny it to their fellow-servants*. If a pædobaptist translator conscientiously believes that sprinkling or pouring is the meaning of βαπτίζω, let him thus render the word.”*

Secondly, because it again presents the question as one of *accommodation, and not of principle*. We ought to have been satisfied, it seems, with the “expedient” resorted to by the Bible Society, because it did not “*prejudice the views of the Baptist body*.” We marvel at the incessant recurrence of such language. Do the Committee think that our missionaries have been making translations of the Holy Scriptures *with a view to promote “the views of the Baptist body,”* or that we have been soliciting their aid for a similar purpose? Whence can they have derived so unworthy a rule for the judgment of their brethren? It seems as though they would never learn to believe us, when we assert that *we want no favour to our views as Baptists, and that we want nothing but honour to God and his word*. We present to them translations of the Holy Scriptures which we believe, and which they admit, to be faithful. Why will they not support them? They have assigned no reason but that “twenty” pædobaptist “missionaries” “complained” of “inconvenience” from it.

The Committee here make one more attempt to vindicate themselves from what they admit to be “the grave charge of suppressing a portion of God’s truth,” by adducing the admission of the Memorialists that baptism is not “a fundamental truth.” As though none but fundamental truths were suppressed.

* p. 8, large ed.; p. 6, small ed.

11. That while this Sub-Committee are compelled thus to differ in judgment from the Memorialists, they do nevertheless entertain the deepest sense of the value of the services rendered to the cause of translation, by those eminent servants of God, Carey, Marshman, and Ward, as well as by some members of the same body still living.

That this Sub-Committee do unfeignedly deplore the prospect of a division ensuing, and of a first example being set of a whole body of their constituents uniting in separate measures,—even should no separate *Society* be formed,—for the promotion of that common object, which has hitherto happily held together so many different classes of the community.

That it therefore be recommended to the Committee, to make an affectionate appeal to the Memorialists to review their position, and to consider whether,—in maintaining so strongly, that to leave the words in question untranslated is to be guilty of a suppression of God's truth, and that therefore to translate them is a matter of the most solemn obligation,—they are not pressing their conscientious feelings beyond just limits.

That the proposed appeal cannot be better made than in the words of the venerable martyr Tyndal; and that they be entreated to give the Committee the opportunity of feeling towards them, as that eminent servant of God felt towards his brother martyr, Fryth, when he expressed his joy over him, as "one that would walke . . in feare and not in boldness, in open necessary things, and not to pronounce or define of hyd secretes, or thynges that neither helpe or hinder, whether they be so or no: in unitie and not in seditious opinions: in so much that if you be sure you know, yet in thynges that may abide layasure, you wil deferre, or say (till other agree with you) me thinke the text requireth this sense or understanding: yea, and that if you be sure that your part be good, and in other hold the contrary, yet if it be a thyng that maketh no matter, you will . . let it passe, and referre the thyng to other men, and sticke you stydy and stubbornly in earnest and necessary thyngs."

ed when they are left out of the Bible! This endeavour to extenuate the offence by diminishing the importance of the truth suppressed, is evidently pleading guilty to the charge.

11. If the quotation from Tyndal, in whose words the concluding appeal to the Memorialists is made, be meant to have the force of argument, it is not only unfairly *used*, but unfairly *made*. A phrase which the Committee have omitted at the beginning of their quotation,—"*as one that would walke in those things that the conscience may feel, and not in the imaginations of the brain*"—materially modifies it, gives it altogether a new colour, and makes it evident that the pliability recommended to Fryth, relates exclusively to things *admitted to be of little moment*, and concerning which the CONSCIENCE had no action. It is advice against *pertinacity*, not against *conscientiousness*. If it means any thing, as addressed to us, it means that, in our views of baptism, our brethren give us no credit for conscientiousness. In their esteem, our constancy in this matter is only the pertinacious holding of a trifle, which, if we were but amiable people, we should readily abandon. With whatever thanks may be due for their good opinion, we must humbly renew our protestation, that the divine ordinance of baptism, although not a fundamental matter, is by no means an unimportant one; and that the will of our Lord is both too clear to require longer study, and too imperative to admit of disregard. OUR CONSCIENCE is concerned in making it known to the heathen. In trifles the Committee of the Bible Society shall find us Fryths, but in matters of conscience we must still be Tyndals; and we repeat his words, already quoted in the Memorial, as descriptive of every translator, whether Baptist or Pædobaptist, whom we can hold in honour.—"*I CALL GOD TO RECORDE AS AGAINST THE DAYE WE SHALL APPEARE BEFORE OURE LORDE JESUS CHRIST, TO GIVE RECKONYNGE OF OUR DOINGES, THAT I NEVER ALTERED ONE SYLLABLE OF GODES WORD AGAYNST MY CONSCYENCE, NOR WOLDE DO THYS DAY, YF ALL THAT IS IN EARTHE, WHETHER IT BE HONOURE, PLEASURE, OR RYCHES, MIGHT BE GEVEN ME.*"

The kindness of the conclusion, however, we unfeignedly reciprocate; and we should have profoundly rejoiced if it had been possible, by reviewing our position, consistently to alter it. But we hear the call of duty, and we must proceed; not as enemies, however, but as allies in a glorious and common cause. May He who knows all hearts, and who will justly apportion whatever of blame may attach to this division, at once graciously forgive and abundantly bless us both!

REVIEWS.

The Fathers and Founders of the London Missionary Society; with a brief sketch of Methodism, and historical notices of the several Protestant Missions from 1556 to 1839. By JOHN MORISON, D.D. 2 vols. 8vo. Price 30s.

THE idea of writing a work to commemorate "the Fathers and Founders of the London Missionary Society," was rather a happy conception; for the elder members of various Christian denominations were likely to be gratified with the memorials of those whom they had personally known, and with whom so many of them had been for years associated in evangelical labour; while the younger, who but just recollect the appearance and manner of some of them, as they were departing from the sphere of missionary activity, or who are only acquainted with their honoured names and recorded services, will naturally feel gratified to trace through them the progress of the noble enterprise from its commencement. If the heroes who fought the first battles of liberty in distant places, and in ancient times, are worthy of the page of general history, surely they should not be unwritten, in their lives and actions, in the volumes of the church, who devoted their energies with an equal and a self-sacrificing zeal, to a more glorious achievement. It was not for mere political freedom or civilization they contended,—important objects, doubtless, yet still inferior,—but for the removal of heathen darkness, the downfall of idolatry, superstition, and vice, and for the eternal salvation of earth's lost millions.

With the general manner in which Dr. M. has executed his task we are exceedingly pleased. For, though we are here and there called upon to make a little allowance for the exaggerations of feeling or friendship, yet the portraits are on the whole characteristic and correct. We can aver this from our own personal recollections of some instances, and from unquestionable testimony in others. One thing a little surprised us, to which we take the liberty of adverting.

After stating that several societies originated in the memorable rooms at Old

Swan Stairs, belonging to Mr. Hardcastle, Dr. M. proceeds—

"It was at a meeting of the Tract Committee, held there on the 7th of December, 1802, on the day as it happened that he completed his 50th year, that the idea of the Bible Society was first formally entertained. Several individuals have been named as having made the first suggestion; among these were the late Rev. Joseph Hughes, afterwards secretary to the Bible Society, and also Mr. Joseph Reynier, a man of much Christian zeal, who for many years was a partner in one branch of Mr. Hardcastle's commercial establishment. But it signifies little who was the originator of a plan which seems to have been simultaneously present to the minds of many Christians, and of which the proceedings, as well as the Report of the Paris deputation, a few weeks before, appears to have been a practical commencement."

We have always understood it to be a matter of fact, established by the explicit testimony of Mr. Owen, and admitted by all concerned, that Mr. Hughes was the *bona fide* suggestor of the British and Foreign Bible Society. Why our good friend should put the subject in so questionable a form, and coldly state that *several individuals have been named*, we cannot divine, but we feel fully assured, from our knowledge of him, it could not have been from any thing like sectarian jealousy. He says "it signifies little who was the originator of the plan." In some respects it may not, but in others we think it signifies much. If a new star be discovered, in one view it signifies little who discovered it, for it will be equally added to our knowledge of the sidereal hemisphere, and be of equal merit in our maps or in our astronomical calculations; but we fancy that discoverers in general, and the friends of Herschel, Olbers, and others in particular, would little approve of this kind of generalization. Now we trust we are by no means vain or querulous, yet we must say, that it does signify to the just fame of an individual, that he should be distinctly recognised as the author of such or such a discovery or valuable project; that it does signify, and signify much to the denomination which has been distinguished by its valuable suggestions, as well as actions, in the persons of individuals, and this as originators of societies, translations, and

universities (for all this is true of Baptists); and that it does signify to the interests of truth itself, inasmuch as the encouraging appreciation on the one hand, or the discouraging disparagement on the other, of particular individuals, will obviously quicken or retard mental and moral energy.

The introductory portion of this work is one of the most valuable parts of it. In this the author traces the influence of Methodism on the spirit of modern missions, giving an account of the rise and results of this great experiment on human nature. He very correctly and felicitously states the results of Methodism in the following particulars, namely—it broke in upon the formalism of the age—it introduced a new style of pulpit address—it acted largely beyond its own immediate sphere—it did much to bring on the great missionary crisis of the church. Several historical notices are then given of various Protestant missions by the Swiss, Dutch, Nonconformists, in their mission to New England, Danes and others, together with the modern societies. The chief purpose of the work is, however, biographical, in which occur the honoured names of Eyre, Hardecastle, Shrubsole, Bogue, and a multitude of others. These are given with more or less of detail as documents were abundant or scanty, but most or all of them comprehend a sufficient number of facts to render them interesting. We might have wished, perhaps, in a few instances a little curtailment; but the volumes as a whole are well worthy of perusal, and have our most hearty recommendation. We did think of introducing some extracts; but to make them at all illustrative, excepting only of one or two individuals, would demand a greater space than we can afford. It remains, therefore, that we content ourselves with a general and high approval of the whole. Many of our readers will here have an opportunity of living over again, as we have done, by-gone but yet unforgotten days, and gathering from the past both refreshing reminiscences for the present, and encouraging motives for the future.

The Claims of Infants to Baptism; with a Brief Essay on the Mode of Baptism. By WILLIAM DAVIS, Minister of the Craft Chapel, Hastings. London.

Infant Sprinkling Re-considered; being a Reply to a work entitled, "The Claims of

Infants to Baptism." &c. By G. M. London: Price 1s. 6d.

A Refutation of the Charges brought against the Baptists by the Rev. W. Davis, Hastings. By R. GRACE. London: Price 4d.

VERILY of writing books on baptism there is no end. If discussion in every form, and in every spirit, could settle the questions at issue between the Baptists and the Pædobaptists, we should surely long ere this have seen eye to eye. But in theory, at least, we differ as widely as ever; though, as the author of "Jethro" has very justly observed, with the exception of the application of a little water, in the sacred name of Deity, to the infants of our Pædobaptist friends, there is really no practical difference between us; the character of our ministry, the constitution of our churches, and the nature of our domestic discipline are the same. We all distinctly recognise the important truth, that religion is a *personal* thing, and that there is no real piety but the voluntary service of an intelligent being to his Maker and his Redeemer. It were well if we could discover a more obvious improvement in the spirit in which the controversy is conducted. We should hail it as an auspicious omen were our preachers and writers on this subject to lay aside all asperity, and not allow themselves to violate the courtesy of gentlemen and the charity of Christians. Sure are we, that when we love more we shall agree better.

Mr. Davis states, that "his apology for appearing in this controversy he finds in the circumstances of the locality in which he resides (the Baptists having recently built a chapel and formed a church in Hastings), especially in the publication of a discourse advocating adult (believers?) baptism by immersion, and the exclusion of infants from the rite." No one will question that "it was incumbent on Mr. D. to do what lay in his power to prevent the young persons of his congregation from being led into what he believes unscriptural views of this ordinance of the Christian dispensation." He had a perfect right to reply to the arguments adduced on the other side, as well as to advocate his own views; but it appears strange that he should not even have attempted to meet the statements, or to reply to the reasoning of the discourse, the publication of which he mentions as his apology

for appearing in the controversy. Mr. D. must have known that the principal arguments which he has advanced in favour of the right of infants to baptism, and against the practice of immersion, have not only been repeatedly urged before on one side, but also as frequently replied to on the other. And yet not the slightest notice is taken of this fact; the arguments are adduced as if they were equally novel and conclusive; not only as if they never had been both urged and answered before, but as if they appeared to the author perfectly original and absolutely irrefragable. Now we think it is high time that this method of conducting controversies, at least on religious subjects, were utterly and for ever abandoned. As long as this practice is continued, the only effect of controversy is the excitement of unhallowed feelings, while no steady advance is made towards the goal of truth—the resting-place of charity. But if every one, before he undertook to enlighten the public on a controverted subject, fairly examined whatever had been previously written on the same subject, conscientiously abstained from repeating statements which had been disproved, from attributing to opponents consequences which had been disclaimed, from maintaining positions and ad-

vancing arguments, without seriously weighing and fairly answering, all that had been urged against them;—we should have indeed but few books on controversial subjects, but those few would be worth having; every one of them would obviate some difficulty, remove some doubt, establish some principle, and bring the public mind nearer the truth.

The Reply, by G. M., is creditable to the candour and piety of the author. There is no development of great, though simple principles; neither is there much light thrown on the path which the inquirer after truth on the subject of Christian ordinances ought to pursue. This could scarcely be expected from the nature of the work. That which the writer designed he appears to have accomplished—he has fully and satisfactorily replied to Mr. D.'s arguments.

Mr. Grace confines himself to the subject announced in the title-page of his pamphlet, the refutation of the charges brought against the Baptists by Mr. Davis. Some of these charges are of a grave character; it is surprising that a man of sense could allow himself ever to insinuate such things against a whole body of Christian people. The charges are warmly refuted by Mr. Grace.

BRIEF NOTICES.

The African Slave Trade and its Remedy. By THOMAS FOWELL BUXTON, Esq. London: 8vo. pp. 582. Price 5s.

THE friends of Africa will find this volume replete with interesting information and valuable suggestions. It includes the matter comprised in Mr. Buxton's "African Slave Trade," a review of which we gave last April; the calculations contained in that publication being however revised and perfected, and recent facts introduced. In that work, for substantial reasons, the author withheld his views of the remedy; in this he has fully developed them. By the establishment of factories on the coast, and agricultural stations in the interior, with missionary exertions for the diffusion of Christian principle, and with some protective co-operation which he anticipates from the British government, he believes that Africa may be regenerated. The agency of Christian negroes from the West Indies, he is persuaded, may be extensively employed, and pre-eminently useful. He lays "great stress upon African commerce, more

upon the cultivation of the soil, but most of all upon the elevation of the native mind."

The Whole Sermons of Jeremy Taylor, Bishop of Down and Connor; and Chaplain in Ordinary to King Charles the First. And the rule and exercises of Holy Living and Holy Dying. With a biographical Memoir. Edinburgh: imperial 8vo. Price 14s. cloth.

THOUGH it would be unsafe to take Jeremy Taylor as a theological guide, yet all theological students should acquaint themselves with his writings. His brilliant genius, his extensive learning, and his comprehensive mode of dealing with the subjects which he discusses, will secure to all intelligent readers an ample recompense for their labour: their stores of knowledge will be augmented, and their imagination stimulated by the perusal of his works. This volume includes sixty-four of his sermons, with his two large and justly celebrated treatises on Holy Living and Holy Dying. Containing, as it does, above seven hundred pages, handsomely printed, in double columns, on large paper, the price is wonderfully low.

Biblical Antiquities. By JOHN JAHN, D.D., late Professor of the Oriental Languages, of *Biblical Antiquities*, and *Theology*, in the University of Vienna. Translated from the Latin, with *Additions and Corrections*, by T. C. UPHAM, Professor of Moral and Intellectual Philosophy, and of the Hebrew Language, in Bowdoin College, United States. Reprinted from the Third American Edition—1832. London: Imperial 8vo. price 6s.

THIS very learned treatise, which is illustrated by a map of Canaan, and three beautiful engravings, is one of the most valuable portions of Ward's Library of Standard Divinity. Like other works of that excellent series, it is without abridgement. Including Domestic Antiquities—Political Antiquities—and Sacred Antiquities, it is comprehensive; and the ample Index of Texts Illustrated at the end, renders it a kind of commentary on the sacred pages. We understand that it may be also obtained bound in one volume with the Author's erudite History of the Hebrew Commonwealth.

Family Worship. A Series of Prayers, with Doctrinal Remarks on Passages of Sacred Scripture, for every Morning and Evening throughout the Year; adapted to the Services of Domestic Worship. By upwards of one hundred and fifty Clergymen of the Church of Scotland. Glasgow: imperial 8vo. pp. 480.

THIS work, the nature of which is sufficiently explained in the title-page, is better adapted to the habits of Scotch families than to those of the southern part of the island. We fear that the time required for the performance of family worship on the plan which it exhibits, is more extended than it would be generally thought here convenient to occupy; and among dissenters extemporaneous prayer is justly preferred to prepared forms. The use of forms is, however, far better than the neglect of domestic worship; and we are glad that one hundred and fifty clergymen of the church of Scotland have been found to unite in the production of these exercises, the general character of which is evangelical. The series is numbered for the first twenty-seven weeks of a year.

Palestine in the Time of our Saviour Jesus Christ. Drawn by W. HUGHES. (Patent Illuminated Maps.) London: Price 1s. 6d.

THIS is a suitable companion to "The Land of Canaan at the period of its division among the Tribes of Israel," noticed in our number for January; being of the same size, and in every respect similarly executed. It may be safely recommended as a cheap and distinct map of the country which the writings of the four evangelists have endeared to every Christian; and the importance of such aid to the intelligent perusal of the New Testament cannot be enforced too strongly on the instructors of youth.

Remains of the Rev. JAMES SMITH, formerly of Ilford, late of Shoreditch, London; being Extracts from Letters and Sketches of Sermons. By GEORGE PRITCHARD. Published for the benefit of the Widow. London: foolscap 8vo. pp. 248. Price 3s.

PLAIN experimental Christians, not seeking for elegance of diction but for good sense and evan-

gelical sentiment, will find in this small volume much to gratify and profit them. The contents are diversified; and they all indicate that the writer was in earnest, loving Christ himself, and anxious that others should know and serve Him.

Memoir of Mrs. Sarah Louisa Taylor; or an Illustration of the work of the Holy Spirit, in awakening, renewing, and sanctifying the Heart. By LOT JONES, A.M., New York. With an Introductory Essay by Nathaniel Paterson, D.D., Author of "The Manse Garden." Glasgow: 12mo. pp. 255.

IN the life of Mrs. Taylor is exemplified the beauty of Christianity during a course of active benevolence, and its power to support and cheer during a lingering illness, and at the hour of death. It is a peculiarly suitable companion for the sick or dying bed.

The Baptists and the Bible Society. Memorial relating to the Bengali and other Versions of the New Testament, made by Baptist Missionaries in India. Presented to the Right Honourable Lord Bexley, President, the Vice-presidents, the Committee, and Principal Officers of the British and Foreign Bible Society, January 6, 1840, by the Committee of the Baptist Union. London: 8vo. pp. 82. Price 1s.

IN addition to the Memorial itself, which appeared in our pages last month, this pamphlet contains several documents elucidating the discussions which have taken place, and the claims of the repudiated version.

The Christian Visitor; or Select Portions from the Acts of the Apostles and the Epistles, with Expositions and Prayers. Designed to assist the Friends of the Sick and Afflicted. By the Rev. WILLIAM JOWETT, M.A., late Fellow of St. John's College, Cambridge. London: 12mo. pp. 222. Price 3s. 6d.

THE aim of the author is to explain the grand doctrines and precepts of the gospel, according to that full exhibition of them which is given in the Acts of the Apostles and in the Epistolary parts of the New Testament. The simplicity of the style and the length of the pieces adapt this little volume to the bedsides of the poor and afflicted.

New Pantheon; or Mythology of all Nations. Adapted to the Biblical, Classical, and General Reader; but more especially for the use of Schools and Young Persons. By GEORGE CRABB, A.M., of Magdalen Hall, Oxford, Author of "English Synonymes Explained," "Technological Dictionary," "Universal Historical Dictionary," &c. London: 24mo. pp. 190. Price 3s. cloth.

VERY much more harmless and applicable to general purposes than any other work that we have seen on the same subject.

A Voice from the Fire. Memoir of WILLIAM C—, whose body perished in the Fire, Bucklersbury, May 20, 1839. London: 24mo. pp. 84. Price 1s.

AN account of a pious youth who, by an awful dispensation of providence, was suddenly called into eternity; with appropriate exhortations to apprentices, parents, and masters.

Sermons preached in the Lower Meeting-House, Kingsbridge, by JAMES PHILIP HEWLETT. London: Ward & Co., and G. Wightman. 12mo. pp. 192.

HAVING sustained the pastoral office at Kingsbridge four years, the author, on his removal to Dover, presented this volume to his late congregation as a memorial. It has experienced a loss, if these fourteen sermons are a fair specimen of his preaching, which it may be found not very easy to compensate. In these discourses the most important truths of the gospel are brought forward prominently, stated scripturally, and illustrated in a style which is easy to be understood, unaffected, and impressive.

Piety contrasted with Intellect: addressed especially to those who, from Profession or Predilection, are engaged in Study. London: 12mo. pp. 136. Price 1s. 6d.

THIS is an unhappy title: it suggests the idea that piety and intellect are incongruous; an idea neither accordant with fact nor with the writer's meaning. His design is to show the paramount importance of religion, and the folly of neglecting it for the acquisition of mere secular knowledge. The work contains some pleasing passages and anecdotes, but they are put together with less skill than the author will possess probably ten or twenty years hence.

Short Christian Doctrine, composed by the Order of Pope Clement VIII. By the R. Father Robert Bellarmine, of the Company of Jesus, and Cardinal of the Holy Church. Revised and approved by the Congregation of Reform. Rome: 1836. By Peter Aurelj, Printer and Bookseller in Via Sediari, No. 24. With Licence and Privileges of the Superiors. London: R. B. Seeley and W. Burnside, 1836. 16mo. pp. 49.

Dottrina Cristiana Breve, composta per Ordine di Papa Clemente VIII. &c.

It is Mr. Mc. Ghee who gives his name "to take on himself the responsibility" of this document. He states that "it was purchased at Rome in the year 1838, and is the catechism in general use in the schools of that mystical Babylon." It is in the Italian language, and is accompanied by an English translation. The original bulls of Clement VIII. and Benedict XIII. are given to authenticate the work. There is nothing in the contents to lead us to doubt that it is genuine.

The Servants' Magazine, under the Superintendence of the Committee of the London Female Mission. Vol. 2. London: 18mo. pp. 114. Price 1s. 4d.

ADAPTED to improve the important class for whom it is designed, by suggestions, some moral, some economical, and some religious, written with due recollection of the vivacity necessary to excite the attention of persons not much accustomed to reading. Mistresses may save five hundred per cent upon the cost if they present it to their servants.

RECENT PUBLICATIONS Approved.

Memoir of the Rev. Rowland Hill, M.A. By WILLIAM JONES, Author of "Testamentary Counsels." With a Preface by the Rev. JAMES SHERMAN, of Surrey Chapel. Second Edition, carefully revised. London: pp. 159.

Divine Meditations upon Several Occasions: with a Daily Directory. By SIR WILLIAM WALLER, Knight, A.D. 1680. To which is prefixed, a Short Account of Sir William Waller and his Times, chiefly extracted from a MS. written by Himself, of which a few copies only were published in 1793. London: 12mo. pp. 194.

Inward Revival; or, Motives and Hindrances to Advancement in Holiness. By the Rev. JAMES MARSHALL, Minister of the Tolbooth Church, Edinburgh. Edinburgh: 12mo. pp. 413.

Ward's Library of Standard Divinity. The Harmony of the Divine Attributes. By WILLIAM BATES, D.D. Reprinted from the edition of 1675. London: 8vo. pp. 146. Price 3s.

Ward's Library of Standard Divinity. The Holy Spirit a Divine Person; or the Doctrine of his Godhead represented. Practical Sermons on 1 Cor. xii. 11. By JOHN GUYSE, D.D. Reprinted from the edition of 1721. London: 8vo. pp. 84. Price 1s. 8d.

National Church Establishments Examined; a Course of Lectures, delivered in London, during April and May, 1839. By RALPH WARDLAW, D.D. Third thousand. London: 8vo. pp. 95. Price 1s.

The Eclectic Review. March, 1840. London: 8vo. Price 2s. 6d.

The Colonial Magazine and Commercial Maritime Journal. Edited by ROBERT MONTGOMERY MARTIN, Esq., Author of "The History of the British Colonies," &c. No. 3. March, 1840. London: 8vo. Price 2s. 6d.

The Acceptable Sacrifice; or, the Excellency of a Broken Heart. By JOHN BUNYAN, who died while this, his last work, was in the press. Brighton: 12mo. pp. 156.

Hours of Spiritual Refreshment. By Dr. HENRY MILLER. Translated from the German by the Rev. Maximilian Geneste, M.A., Incumbent Minister of Holy Trinity Church, West Cowes, Isle of Wight. London: (Tract Society) 32mo. pp. 280. Price 2s. cloth, gilt.

Brief Sketch of the Life of Luther. With a few extracts from his Writings. London: (Tract Society) 18mo. pp. 72. Price 6d.

The Biblical Calendar; or an Arrangement of the Holy Scriptures for Annual Reading; with Chronological Tables. London: (Tract Society) 32mo. pp. 48. Price 3d.

Lucy Morley; or a Child's Passage from Death unto Life. By a Sunday School Teacher. London: (Tract Society) 18mo. pp. 36. Price 4d.

Goodness and Mercy as displayed in the Experience and Death of Deborah Curtis (aged eighty-five), late of Rampisham, Dorset. By the Rev. W. MUNCE, B.A., Ockbrook, Derby. London: (Tract Society) 18mo. pp. 70. Price 6d.

The Revival of Religion; a Narrative of the State of Religion at Wycliffe Chapel, during the year 1839. By ANDREW REED, D.D. Fourth edition. London: 12mo. pp. 48. Price 4d.

Aunt Mary's Poetry, Original and Select, for the use of Young Persons. Reading: square, pp. 91.

The Faithful Dog; an interesting Story; with instructive remarks for the Use of Young People. By the Author of "Memoirs of my Dog," &c., &c. London: 18mo. pp. 52.

INTELLIGENCE.

NEW CHAPELS.

LOWER ABBEY STREET, DUBLIN.

The above neat and commodious place was opened for Divine worship on Sunday, July 14, 1839. In the morning, at eight o'clock, a prayer-meeting was held, at which the Rev. J. Ford, pastor of the church, delivered an address. Sermons were preached at noon and in the evening by the Rev. E. Steane, of Camberwell. The congregations during the day were very large, and the services deeply interesting. The collections amounted to £59.

A Baptist church has existed in this city for more than two centuries; little, however, is known respecting its early history, the records being very imperfect. But it appears, that in 1736 the congregation was large; for they had then to build the chapel in Swift's Alley, their former place being too small. And about the same time the services of an assistant minister were considered necessary. But, towards the end of the century, the spirituality of the church greatly declined, the discipline became relaxed, and a spirit of disunion prevailed. Their subsequent history is little else than a record of humiliating facts. The few righteous persons who were still in communion mourned over the state of things, and often struggled to correct it. In 1804, the Rev. A. Fuller, then on a visit to Dublin, was invited to examine into the condition of the church, and give his advice; but although, as Dr. Ryland remarked, "Mr. F. certainly acted a very conscientious and decided part, under the influence of inflexible integrity and zeal for truth, yet his efforts had but little success." After Mr. F.'s visit, several ministers, who are now in *other places successfully preaching Christ*, laboured here in vain; the church continued to decline, drawing out a miserable, heartless existence until 1833, when it became virtually extinct,—a fact which shows how necessary it is for successful enterprise, that there should be a holy correspondence in the deportment of the professors of Christianity to the faithful statement of the gospel made by the minister. When a church has not this consistency it must be expected that the truly pious will turn from them with grief, and the ungodly with scorn.

For the purpose, however, of teaching us to cherish a spirit of humility and gratitude, we sometimes find the sovereign dispensations of God full of mercy, when the hopes of men have perished. It was at a time

when those who were best acquainted with the past history of this church had begun to regard as useless any effort for the revival of the cause, that the Lord, in answer to the prayers of a few of his servants, "arose and had mercy upon Zion." In 1834, the present minister, by the wish of some friends, paid a visit to this city; and, through the Divine blessing, a small congregation was formed. Still there could be no hope of extensive usefulness, as the place of worship, owing to the altered localities of the city, was altogether remote from the persons who might be expected to attend. This circumstance, with the discovery that £600 were required to put the premises in repair, led the friends to think of erecting a chapel in an eligible situation; but the difficulty in the way of this undertaking appeared almost insurmountable. Much of it, however, in an unexpected manner, was removed by the providence of God. An opportunity occurred for the sale of the old building, which was effected for the sum of £775. Encouraged by this circumstance, the congregation immediately assembled, and contributed £357. Another collection was made in Dublin, which amounted to £57 17s.; and, in 1837, the sum of £135 was contributed by some friends in London. These sums with the proceeds of the collection made at the opening of the chapel, have been employed with the greatest economy; notwithstanding, the Committee still remain indebted to the builder to the amount of £386.

The church in Dublin make this public statement, with the hope that their more favoured brethren in England, in consideration of the great claims of Ireland, will aid in the removal of this debt, which at present exerts a discouraging influence on their minds. The amount to some may appear small, but let it be remembered, the church is small, and "they have done what they could;" they are also subject to a yearly ground rent of £37 15s., a suitable site could be obtained only on these terms. To excite the spirit of Christian sympathy, they could speak of many difficulties, of which, by the good providence of God, the churches in England have no experience. That class of persons which forms a large portion of their congregations, are here held in the bondage of "the man of sin;" in taking the gospel to them, the influence of the priesthood is found to be just as great an obstacle as the caste of India. Our brethren who have examined popery as exhibited in

England, know nothing of the seducing enormities which it reveals, and the mental degradation and abject fear of the priest which it produces in Ireland; and yet amidst these circumstances, those who now appeal to your liberality, have to express their thanks to "the God and Father of our Lord Jesus Christ," that he has not left them without evidence of his favourable regards. There are now about sixty baptized believers in communion, "keeping the unity of the Spirit in the bond of peace," and the aspect of things is increasingly encouraging.

BRADFORD, YORKSHIRE.

Westgate Chapel, the scene of the former labours of the venerable William Crabtree and William Steadman, D.D., was re-opened, after considerable enlargement, on the 5th of February, 1840. On that day, and the following Lord's day, sermons were preached by the Rev. J. E. Giles, of Leeds; T. Steadman, of Bradford; R. W. Hamilton, of Leeds; James Acworth, M.A., President of Horton College; William Fawcett, of Sutton; and John Ely, of Leeds. On the following Wednesday the friends of the chapel, to the number of about 600, took tea in the school-room and vestries. The entire course of these opening services was exceedingly interesting; the attendance on all occasions being very large, and the chapel sometimes crowded to excess.

The enlargement of this place of worship had become absolutely necessary from the increase both of the church and congregation. By the alteration in the chapel and school-rooms, excellent accommodation is now provided for 500 children and 1200 adults. The whole has been accomplished at the comparatively small cost of £1500; towards which, with the collections at the opening services, £1200 have been raised. The plans were most judiciously drawn by Mr. Pritchett, of York. The congregations since the opening have been very encouraging. May the Head of the church hear the prayers of his people, and crown their efforts with a peculiar blessing!

RECENT DEATHS.

REV. D. SAUNDERS.

On Monday, Feb 3, in the 71st year of his age, the Rev. D. Saunders, pastor of the Baptist congregation meeting at Zion Chapel, Merthyr Tydvil (Wales), died in peace, after a course of long and severe affliction. As a man Mr. Saunders was affable and intelligent. His habits were temperate and his mind was equable. His taste for poetry, his thirst for knowledge, which continued unabated till the commencement of his af-

liction, his unostentatious disposition, and invariable kindness, rendered his society cheerful and instructive. He had a more than ordinary fund of wit, which fitting subjects for satire could not fail to call forth. By those who unhappily provoked him to use this formidable weapon the effect will long be remembered. But in his mind there was no bitterness; consequently, his satire produced only that pain which arises from the consciousness that the lash was merited; it was inflicted with that good humour which generally averted the anger of the sufferer, and almost invariably terminated only in his good. The general esteem in which he was held by all who knew him is the best evidence of his worth as a man. His piety was uniform and enlightened. His native cheerfulness gave it a peculiar charm. He was not the sullen, morose, and gloomy Christian, whose religion is almost enough to scare away a generation of youth from the reach of its influence, but the active, willing, and cheerful disciple of Christ. As a Christian minister, also, he possessed peculiar excellencies. He was popular as a preacher, and sustained his popularity to the last. As a spiritual instructor he was regarded with the fondest affection, and listened to with admiration by a pious and intelligent people, well able to estimate his worth. This was the more remarkable as he was quite free from that canting manner which has too generally distinguished the majority of popular Welsh preachers, and which is supposed (with how much justice we cannot pretend to determine) to be absolutely necessary in order to produce a deep impression on a Welsh audience. This strange method of preaching, which is at the farthest remove from the principles both of secular and sacred eloquence, was abhorred by Mr. S. in theory and in practice, and denounced by him in the bitterest terms. In the pulpit he had by long practice acquired perfect ease and graceful dignity. His style was of the sententious order, perfectly clear and perspicuous. His sermons were generally textual, and his arrangements simple and disencumbered. His illustrations were natural, ordinarily parabolic. He was deliberate in his delivery, earnest and affectionate in his address. His utterance was distinct, and his voice pleasing. He warmed with his subject, until he poured out strains of silvery eloquence. He was honoured with great success in his ministerial work. He baptized upwards of 1000 persons; of whom many are now eminent ministers of the gospel in England and Wales. He was pastor of the church at Zion chapel during a period of twenty-four years. His opinions as a theologian inclined to no extreme; he preached the gospel as a servant of Christ, bidding all to the marriage-feast, but leaving

it to the Spirit of God to render the call successful. He did not make void the counsel of God on the one hand, nor did he, on the other, limit the Holy One of Israel. His spirit was truly catholic; he loved all who loved the Lord Jesus Christ in sincerity. Without swerving at any time from the maintenance of his religious opinions, as a Baptist and a believer in the doctrine of particular redemption, he exercised, like the great apostle of the Gentiles, a spirit of conciliation towards those who conscientiously differed from him. He was careful to maintain Christian brotherhood with all parties who held Christ as the Head of the church, and was ever ready to aid them when his assistance was required. His last public sermon was preached at the anniversary of the Welsh Wesleyan Chapel in Merthyr; and this was the spontaneous emanation of that Christian love which he uniformly cherished and exercised. Now he is gone to the world of unbounded love, where all the blessed inhabitants are united in one joyous and lasting fraternity. The latter part of his life was rendered melancholy by domestic trouble and bodily infirmity. About three years before his death his only and beloved son, a young man of promising abilities, who had grown up under his own eye, and who was ever cherished with a father's fondest affection, met with a distressing end in Bristol. He passed, it is supposed, too near the Quay on a boisterous night, and was blown into the water, from which he was not picked up for several days. He had just settled in life, and commenced business as a watchmaker under encouraging circumstances, and had recently been baptized by his aged and venerable parent. Having thus lost his Benjamin, the father's head was brought down in sorrow to the grave. Repeated attacks of paralysis gradually enfeebled his body and mind, and ultimately put an end to his life. For a considerable time after the earlier attacks, he seemed to feel in vain for the foundation of his hope; but, after a period of great mental anguish and bodily suffering his confidence in God was restored—he felt that he was resting on the Rock of ages—he “read his title clear to mansions in the skies,” and exclaimed in the language of Simeon, “Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” His prayer was not long unanswered, the hour of his discharge arrived—his spirit gently passed to its native skies, to enjoy the reward of a life of labour, to participate in the honours and enjoyments of those who have turned many to righteousness, who “shine as the brightness of the firmament and as the stars for ever and ever.” His remains were interred on the Friday evening after his death in the burying ground attached to

Zion Chapel. On this occasion, the Rev. W. R. Davies, of Dowlais, read a suitable portion of the word of God and prayed, and the Rev. J. Jones, the present minister, preached a funeral discourse to a most numerous and deeply impressed audience.

REV. J. THOMAS.

On Monday, the 9th of March, in the 33rd year of his age, died the Rev. J. Thomas, minister of the Tabernacle Baptist church, Merthyr Tydvil. During his short sojourn in Merthyr, he had laboured, as a Christian minister, with considerable success. He was universally beloved for his exemplary humility, and devotedness to his great and important work. His funeral took place on the Thursday following his death. On this occasion the Rev. J. Roberts, Tregear; W. Lewis, Aberdare, and J. Edwards, Nantyglo, conducted the devotional exercises. The Rev. W. R. Davies, Dowlais, preached a funeral discourse, and the Rev. T. Davies, English Baptist minister, delivered an oration at the grave; and this youthful and dear servant of Christ was buried in the full hope of a glorious resurrection.

MISCELLANEA.

RESOLUTIONS OF THE LONDON DISSENTING MINISTERS.

RESOLUTIONS

Passed at a Special Meeting, held at the Congregational Library, Finsbury, of the General Body of Protestant Dissenting Ministers, of the Three Denominations, in and about the Cities of London and Westminster, on the 6th of March, 1840 :

The present duty of Protestant Dissenters.

RESOLVED, I.—That we have witnessed with much regret the general strenuous efforts recently made by the Friends of the Church of England to perpetuate to the utmost every existing form of grievance from which we are concerned to be exempt: that we have watched with deep apprehension the late attempt to augment the ascendancy of the Established Clergy, by claiming for them an official power with regard to education most hostile to Religious Freedom, and inconsistent with the more matured wisdom and equity of the British constitution: that we view with the same feeling of alarm the ardour now evinced to extend the system of the Endowed Church by means of further patronage from the State: and that while we lament this ungenerous policy, and these aggressive movements, we have especially to deplore that some distinguished advocates of Civil and Religious Liberty—to whose

past services we owe a debt of gratitude the sense of which can never be effaced—should have pursued a course, upon a late occasion in the House of Commons, so little to have been expected from them, as affecting the wrongs to which Dissenters are exposed from the power of the State Church, and the claims of the just, free, and scriptural principle on which our churches are founded: that this last occurrence is to us the more painful, since it cannot fail to be regarded as a further sign of indisposition on the part of her Majesty's Ministers to proceed with those measures for the relief of Dissenters to which they are pledged alike by their known principles and public acts:—from all these circumstances the conclusion is unavoidable, that if Dissenters are to realise any diminution of the pressure of injustice, and even if their present liberties are to be retained, it is imperative that they should learn to place much less reliance on the supposed moderation of enemies, or on the good intentions of friends, and a much greater dependence on a wise, steady, and determined use of their own resources.

Church-rates.

II. That in our judgment, the comparative strength of parties in the Legislature on the subject of Church-rates, is no sufficient reason for allowing that question to fall into abeyance: that if the property which might be realised by an improved administration of certain ecclesiastical revenues is not to be applied for the abolition of such rates, as approved by the House of Commons, and recommended by her Majesty's Commissioners, Dissenters should be freed from the necessity of making any direct or indirect payment towards the repairs or worship of the parochial edifices; and with whatever feeling the burden of which we complain in this respect may seem to be regarded by any government, and with whatever pertinacity and asperity it may be pressed upon us by our opponents, we can never cease to employ every constitutional means to obtain, in common with all classes of Dissenters in Ireland, a complete release from so unjust, unnecessary, and vexatious an impost; and, in so doing, to raise the policy of the British Parliament, in this particular, to the level of that, which more than two centuries since, in the Edict of Nantes, conferred exemption on the Protestants of France from the payment of any such tribute, granting them at the same time, free admission, simply as subjects of the French monarchy, to every school and college in their common country.

Ecclesiastical Courts.

III. That the grievance of Church-rates is peculiarly oppressive, inasmuch as it is impossible to plead the invalidity of any

such exaction without instituting a process of law in one of the Ecclesiastical Courts, and thus submitting to the judgment of an authority which, as appealed to by a Dissenter, must be, in a great measure, a party deciding in its own cause, having the power, moreover, to adjudge, distrain, and imprison, without the intervention of a jury, and being, for the most part, as declared by her Majesty's Commissioners, so ignorant and incompetent as to be incapable of securing the ends of justice; that we have, in consequence, long regarded the proceedings of those courts as a reproach to the intelligence and moral feeling of the country; and despairing of any effectual separation between the civil and ecclesiastical jurisdiction of those tribunals, we consider the abolition of them all as demanded on every ground of expediency and justice—no form of tyranny being so much to be dreaded as that which makes the members of one religious communion amenable to the coercive tribunals of another; of which we have instructive proof when we see that religious scruples, if connected with any degree of technical irregularity or indiscretion, are found sufficient to insure a most relentless imprisonment, such as in the case of a sufferer in Wales has been the means of shortening life, and, in Chelmsford goal, is displaying itself at this moment, without a blush, in the infliction of judgment without mercy.

National Education.

IV. That the number of petitions presented of late to both Houses of Parliament, declaring the Established Clergy to be the persons in whom the superintendence of any system of National Education should be mainly vested, exhibit an attempt to revive a long obsolete branch of priestly power, betraying a spirit as arrogant as it is unjust, and that should be resisted to the utmost, not only by the Protestant Dissenter, but by every friend to General Liberty: that, as a matter of expediency, we should regard the placing of a system of that nature in such hands as tending rather to perpetuate than to remove the popular ignorance, discontent, and irreligion, and as adapted to strengthen every prejudice unfavourable to our intelligence, virtue, and greatness, as a people: that, on the ground of justice, we are no less convinced that if any portion of the public money be granted for such purposes, it should be for the advancement of that Secular Education concerning which all are agreed, and not for Education in Religion, on which we are so much divided, and which, in such cases, will be best provided for in being left to the judgment of persons locally interested in school management: that we accordingly hail with peculiar satis-

faction the fixed resolution evinced by Her Majesty's Ministers to proceed upon these principles in the application of the late grant for this object.

Church Extension.

V. That the machinery just now put into motion for the purpose of calling forth petitions in favour of Church Extension is a further display of the same spirit, and should be resisted to the last on the same grounds: that the national property already in the possession of the Established churches of Great Britain and Ireland has brought out the evils inseparable from such institutions on so large a scale as to have done much towards filling these nations with the loud dissatisfaction which now prevails: and that it has given existence to a system which not only fails to communicate Christianity in respect to a large portion of the space over which it is extended, but often substitutes the most pernicious errors in its room, always operating, where instruction is most needed, as the strongest impediment to the charitable efforts of those who would fain supply its own lack of service: that it has never ceased to generate envyings and strifes among those who should have dwelt together as brethren: that it has so far allied the form of Christianity on which this favouritism is bestowed with the means of luxury and the pomp of ambition, as to have made it the scoff of the infidel and the jest of the profane, and, in great part, the mere fashion of the rich, and the disowned faith of the poor: that it has given cohesion and strength to a great political party, who seize on this department of our social system as their rallying point and watchword,—a party always opposed to measures of popular improvement so long as opposition may avail, the great stay of the civil government when arbitrary, and its most bitter antagonist when daring to be just: that it has proved a constant occasion of diverting the attention of statesmen from their proper civil duties to embarrassing questions concerning religion, such as have not only filled cabinets and senates, but each of these kingdoms, with agitations as needless as they have been perilous: that it has prompted ambitious churchmen, and the more zealous of their supporters, to aspire, from time to time, towards a degree of independence and power which, were it once attained, would put an end to that freedom of opinion and balance of parties on which practical liberty so greatly depends, and reduce Dissenters to a condition which must expose them to all those forms of annoyance and persecution to which their forefathers were so long subjected: that while we are far from meaning to question the piety or usefulness of a large number of the established clergy, or the in-

cidental good that may have resulted from Ecclesiastical Establishments, in delivering this testimony concerning the general influence of the English hierarchy we express no more than our most deliberate and solemn judgment on that subject: that were there much less room for objection on grounds of this nature, we should still feel bound to oppose, as an act of social injustice, any use of the public treasure, derived from the resources of the United Empire, for the purpose of making proselytes to the religion of a party, which, as compared with the population of Great Britain and Ireland are a manifest minority; and that even were the scale of numbers on the other side, we should still describe any grant for such an object in the same terms, every measure of that nature being founded on the principle of Church Establishments as acted upon when the nation adhered to one faith and one worship, and being devoid of all moral adaptation to the times in which we live.

The Voluntary Principle.

VI. That these contentions and animosities, these unjust proceedings, and this dishonour to the Saviour of the World, all flow from one source—the employment of the coercive power entrusted to the Magistrate for purely civil purposes, as means of conferring worldly distinction and emolument upon the Church: that every such employment of that power is, in itself, as we devoutly believe, contrary to the will of the Divine Author of Christianity, and a departure from the great law of a “willing service” so clearly and solemnly enjoined in his Word, which must ever subject the spiritual fellowship of Christians to the worldly interferences of Statesmen, and occasion such confusions of power, and such mischiefs, both ecclesiastical and civil, as are above stated: that necessity is thus laid upon us to oppose this great error in the History of the Church and of the Kingdoms of this World, and to do so with all prayer, vigilance, and Christian effort, in the face of all that prejudice, interest, or passion may array against us waiting until death, if such should be the will of our blessed Lord, in the discharge of these solemn duties, and in the confident anticipation of the time when this vestige also of the great apostacy shall wholly disappear, and the religion of the Son of God resume its primitive freedom and purity, be clothed again with the power of its better days, and all nations be blessed in it as their safety, happiness, and glory.

VII. That Petitions be sent to both Houses of Parliament, founded on these Resolutions.

JOHN HÖFFUS, Doc. Philos., *Chairman*,
F. A. COX, D.D., LL.D., *Secretary*.

ANTI-OPIUM SOCIETY.

At a meeting of gentlemen who had directed their attention to the contraband trade in opium carried on between British India and China, Feb. 13, 1840, the following resolutions were passed unanimously.

1. That the introduction of opium into China by British merchants, in violation of the laws of that empire, and its growth in British India for this avowed and express purpose, are discreditable to this country, and injurious to the character of Christianity, presenting one of the greatest barriers to its progress among a large proportion of the heathen nations of the East.

2. That, whilst on these grounds chiefly, the opium traffic is to be deprecated, it is at the same time highly prejudicial in a commercial point of view; not only interfering with the legitimate trade between this country and China, but endangering its very existence,—a trade producing a large revenue to Great Britain, and furnishing a most important outlet for its manufactures.

3. That a Society be now formed, for the discouragement of the growth of opium within the British dominions for this objectionable purpose, and to prevent its illegal introduction into China.

4. That the following gentlemen do compose a Committee for carrying into effect the foregoing resolutions, with power to add to their number.

W. Allen, Esq.	S. Gurney, Esq.
W. Ball, Esq.	S. Gurney, Jun. Esq.
T. Barker, Esq.	S. Harford, Esq.
A. Beaumont, Esq.	G. H. Head, Esq.
F. C. Brown, Esq.	S. Hoare, Esq.
E. C. Buxton, Esq.	J. Hoare, Esq.
E. N. Buxton, Esq.	Rev. T. Jackson, M.A.
Capt. A. Chapman	J. Jeffreys, Esq.
D. B. Chapman, Esq.	J. H. Pelly, Jun. Esq.
Rev. O. Clarke	Alderman Pirie
W. E. Forster, Esq.	F. Reynolds, Esq.
F. Fox, Esq.	R. F. Reynolds, Esq.
S. Fox, Esq.	J. S. Rigge, Esq.
J. G. Fry, Esq.	J. Sanderson, Esq.
W. S. Fry, Esq.	G. Stacey, Esq.

A motion, in conformity with the principles and object of these resolutions, will shortly be made in the House of Commons. Great importance is attached to a prompt and general movement in the country, in convening public meetings, in petitioning the Houses of Lords and Commons, and in urging upon Members of Parliament, by correspondence and personal communication, the duty of supporting the motion, and giving their influence generally in behalf of this cause. Communications on the subject may be addressed to the Secretary, the Rev. W. GROSER, at No. 10, Old Jewry, London.

RESOLUTIONS OF THE BOARD.

Resolutions passed by the Board of Particular Baptist Ministers in and about the Cities of London and Westminster, at their Annual Meeting, March 17, 1840.

1. That in the opinion of the most competent judges, the introduction of the gospel into China is impeded, and the reputation of Christianity among the heathen is greatly injured by the illicit traffic in opium carried on between British merchants and inhabitants of the Chinese empire.

2. That we have reason to believe that the growth of opium is injurious to the cultivators, and produces demoralizing and destructive effects on the people of large districts of British India.

3. That we have learned with great regret that the traffic is sanctioned by the Honourable East India Company, who, monopolising the produce of some districts, and permitting the transit of the drug through their dominions in other instances, have it in their power to diminish materially its production, if not to prevent it altogether.

4. That a petition be presented to Parliament setting forth these premises, and praying the Legislature to adopt decided measures for the suppression of the growth and preparation of opium in British India, and of the contraband traffic in the article by British subjects.

PETITION OF THE BAPTIST MISSIONARY COMMITTEE.

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled, the Humble Petition of the Committee of the Baptist Missionary Society, Sheweth,

That your Petitioners take a lively interest in the promotion of the gospel in heathen lands; and that, from the formation of the Society with which they are officially connected, in the year 1792, until the present day, it has carried on extensive operations in the East Indies.

That your Petitioners have a deep and painful conviction, that a most formidable obstacle to the progress of Divine truth among the heathen, is the misconduct of men who bear the Christian name. That the cultivation of opium under the sanction of the Honourable East India Company for consumption in China, and its illicit introduction into that empire by British merchants, are highly dishonourable to the British character, detrimental to the inhabitants of the provinces in which it is grown, injurious to all who are engaged in the traffic, and inimical to the success of those who recommend the gospel to the pagans of China and the adjacent countries, as a reli-

gion of equity, self-denial, and benevolence.

That your Petitioners therefore implore your Honourable House to take decided measures for the discouragement of the growth of opium in the British Dominions, the prohibition of its transit through British territories, and the suppression of the traffic in that article with the inhabitants of China.

PRESENTS TO MINISTERS.

At a social tea-meeting of the church and congregation connected with the Baptist Chapel, Claremont Street, Shrewsbury, on Wednesday evening, Dec. 25, 1839, assembled in the Girls' School-room, after a suitable address had been delivered, and a hymn sung (composed for the occasion by one of the congregation), a silver sovereign case, containing fifty sovereigns, was presented to the pastor as a token of respect for his upright and consistent conduct as a Christian, his faithful, affectionate, and devoted services as their minister during the period of seventeen years, with the following inscription engraved on the outside of the case:—

Free-will offering of 50 Sovereigns

Presented to the Rev. M. Kent, Dec. 25, 1839, by his affectionate Church and Congregation.

"The love of Christ constraineth us."

On the evening of Tuesday, March 10, the Sabbath-school teachers, and young persons connected with the Baptist church and congregation at Ross, invited their minister, the Rev. E. A. Claypole, to meet them in the school-rooms adjoining the chapel, for the purpose of offering him a small token of their respect and affection. A pulpit Bible and cushion, with the whole of Milton's works, edited by Fletcher, were presented on the occasion. Such presents, and more costly ones, are not infrequent in the present day; but it would be well if they were always offered as spontaneously, and expressive of the same unanimity as in the present instance.

The church at Ross has long been in a peaceful state; but within the last few weeks several young persons have come forward to declare themselves on the Lord's side, and we trust the work is still going on. While we adore the great Head of the church for all the grace of his own bestowing, we cannot but love the instrument through whom he bestows it. This was the sentiment felt and expressed by the young people at Ross. It cheered their minister's heart; and this statement of their simple effort is given to encourage others to go and do likewise.

BIBLE TRANSLATION SOCIETY.

At a public meeting held in New Park Street Chapel, Southwark, on Tuesday evening, March 24, 1840, W. B. Gurney, Esq., in the chair, the following resolutions were passed, *namine contradicente*.

Moved by the Rev. J. H. Hinton, A.M.; seconded by the Rev. Dr. Hoby:—

I. That this Meeting, assembled for the purpose of forming a Society for the encouragement and circulation of faithful versions of the Holy Scriptures, seriously deplore the necessity under which they act; but that the continued refusal of the Committee of the British and Foreign Bible Society to aid the translations made by Baptist missionaries in the East, unless they consent to suppress that portion of the word of God which relates to the ordinance of baptism—after having supported them more than twenty years—leaves them no alternative but to take up that department of Christian labour from which the Bible Society resolves to retire.

Moved by the Rev. Dr. Cox; seconded by the Rev. Jos. Wallis; and supported by the Rev. A. Maclay:—

II. That in adopting the present measure, the friends of Bible translation now assembled, sincerely disavow a spirit of hostility or unkindness towards the British and Foreign Bible Society; that they act under an imperative sense of duty, and not from party or denominational motives; that the disagreement between them and the Committee of that Institution, although it has arisen in relation to the words which refer to the ordinance of baptism, involves great and momentous principles, respecting both the faithful translation of the word of God and the moral independence of the translators of it in every denomination; and that they accordingly desire to proceed in supporting those faithful versions which the Committee refuse to aid, not in the temper of opponents, but of independent coadjutors in the field of Bible distribution.

Moved by Dr. Murch; seconded by the Rev. C. Stovel:—

III. That a Society be now formed, of which the following be the Title, Constitution, and Rules:—

1. The name of this Society shall be the Bible Translation Society.

2. It shall be the object of this Society to encourage the production and circulation of complete translations of the Holy Scriptures competently authenticated for fidelity, it being always understood that the words relating to the ordinance of baptism shall be translated by terms signifying immersion.

3. Each subscriber of £1 1s. per annum shall be a member.

4. Each subscriber of £10 10s. at one time shall be a member for life.

5. An Executor paying a bequest of £19 19s. and upwards shall be a member for life.

6. The management of the Society shall be vested in a Committee, with a Treasurer and Secretary.

7. An Annual Meeting of Subscribers shall be held at a time and place to be fixed by the Committee, when the proceedings of the year shall be reported, and the Committee and officers chosen.

8. Every minister subscribing £1 1s. per annum, or who has made a collection within the preceding year for the Society, and every Secretary of an Auxiliary Society, shall be entitled to attend and vote at all meetings of the Committee.

Moved by the Rev. W. Gray of Northampton; seconded by the Rev. J. Statham, of Reading:

IV. That W. T. Beeby, Esq., be appointed Treasurer, the Rev. Edward Steane, Secretary, and the following gentlemen the Committee for the ensuing year, with power to fill up vacancies to the number of 24.

ANGUS, Rev. J., A. M.

BOWES, Rev. W. B.

COX, Rev. F. A., D.D., LL.D.

GREEN, Rev. S.

GROSER, Rev. W.

HINTON, Rev. J. H., A.M.

MURCH, Rev. W. H., D.D.

SALTER, Rev. W. A.

WALLIS, Rev. J.

GRAY, Rev. W., Northampton

GODWIN, Rev. B., Oxford

HOBV, Rev. J., D.D., Birmingham

SPRIGG, Rev. J., Ipswich

STATHAM, Rev. J., Reading

UPTON, Rev. W., St. Alban's

ALLEN, J., Esq.

BURLS, C., Esq.

FREEMAN, J., Esq.

JACKSON, S., Esq.

LOW, JAS., Esq.

PENNY, J., Esq.

PEWTRESS, T., Esq.

WATSON, S., Esq.

YOUNG, T., jun., Esq.

METROPOLITAN DENOMINATIONAL LIBRARY.

At a Meeting of the Committee of the Baptist Union held at Fen Court, March 25, the following resolutions were passed unanimously:

1. That in the judgment of this Committee it is highly desirable to proceed in collecting books, with a view to the formation of a Metropolitan Denominational Library.

2. That some friends having expressed their willingness to present volumes, in order to make a commencement, the Secretaries be authorized to solicit donations of books, especially works by Baptist authors, and works relating to Denominational history, biography, literature, statistics, and other subjects of Denominational interest.

3. That such books be for the present deposited in a room in the house of James Lowe, Esq., the Treasurer, 30 Gracechurch Street, the use of which he has kindly offered for the purpose.

CORRESPONDENCE.

ON EXPOSITIONS OF SCRIPTURE.

To the Editor of the Baptist Magazine.

DEAR SIR,—I was interested in the letter of Mr. Tilly in your last number, because it referred to a subject which I think has not received the attention it ought. I mean the exposition of Scripture in our public worship. It appears that he introduces it in the reading of the Scripture; and that I have often found, in former times, very profitable. But I have long thought, that if one of the sermons each sabbath was of that character it would have many advantages. I think our ministers themselves would find it profitable once, at all events, in their ministry, to go through the Scripture history, particularly that contained in the New Testament. I am sure their hearers would, many of whom are not sufficiently interested in the set sermons or treatises they hear, or even in the degree they might be in those referring to incidents

in the Saviour's life, because they are not aware of the circumstances with which they are connected, or the order of events. Exposition, or lecturing, as it is called in Scotland, is the generally prevailing habit every sabbath morning among the ministers of different denominations in that country, and I have often when there wished that our congregations possessed the same privilege.

Many friends with whom I have conversed have concurred in the wish, and there is but one objection I have ever heard, and that was by a minister—that the preparation of such a course of sermons would occupy twice the time of those he was in the habit of delivering. Now this certainly strikes me as affording one of the strongest reasons in favour of it. If there is so much which may be brought together to illustrate the narrative or subject, as may occupy the minister twice the time, it is quite evident that it is out of the power of the majority

of his hearers to become possessed of it except in that way; and as this would apply to only one sermon per week, it would not involve such a sacrifice as ought to deter any one who has consecrated his time and his talents to the service of the Redeemer. There would certainly be many advantages. I will mention only two. It would insure that variety of subjects which the ministry ought to embrace, but which is not often found where the subjects are all selected according to the prevailing taste and habit of mind of the individual. And, secondly, it would afford them an opportunity of saying, without the least fear of offence, many things as arising out of the character or incident they were called upon to discuss, which if selected might be conceived by some one to be intended personally. Four or five years since I heard a most excellent sermon from Dr. Wardlaw, against spreading false reports, and the sin of detraction, and urging the careful government of the tongue. If any one had come in after the commencement of the sermon, he might have thought that the excellent doctor had made some discovery which he conceived rendered it his duty to give a word in season to those who had thus erred; but those who attended his ministry would look for it as a matter of course in discussing the 6th chapter of Nehemiah. So again as to that sin which is alas so prevalent in our churches, I mean covetousness—it is continually encroaching, we are all more or less under its influence, and it needs continual reproof. I trust none of our ministers would be deterred from reproving by the fear of offending; but, in consequence of the measures taken to cover the sin, their private admonitions may be omitted where they are most needed, and it appears to me their observations from the pulpit will be much more likely to be effectual, under the Divine blessing, when they present covetousness fully carried out in the character of Ahab, or Judas; or Christian liberality in the example of Onesimus or of Gaius.

Hoping these remarks may draw out the opinions of others, and lead to the ministry of the word being rendered more interesting and more useful.

I remain, my dear Sir,

Yours truly,

March 7, 1840.

W. B. G.

EDITORIAL POSTSCRIPT.

WE present to our readers this month the reply of the Committee of the British and Foreign Bible Society to our Memorial, and, by its side, an examination of its contents by the Rev. J. H. Hinton, exposing the fallacy of its successive paragraphs. We have only to add that, on the 24th ultimo,

at the chapel in New Park Street, a society was formed, an account of whose constitution may be found among our Miscellanea.

The letter which commences on the other side of this leaf expresses sentiments in which we fully concur, respecting the advantages that would result from the substitution of expositions of scriptures for set "treatises," in our public assemblies. But our respected correspondent will permit us to say, that while he is quite right in the idea that it requires closer study to prepare a well-digested exposition than a common sermon, he is quite wrong if he supposes that the prevalent neglect of the custom arises generally from the unwillingness of ministers to undertake the additional labour. In many congregations, the preference for what is technically called a sermon is so decided, that the preacher finds it necessary to yield his own taste and judgment on this point, if he would retain the attendance of his hearers. We do not speak of one case, or two, or ten: during many years, in fraternal and confidential intercourse, we have heard the lamentations of ministers, that they could not make their people relish expositions of the sacred volume. We have known instances in which the pastor, after having given, not twice only, but four or five times as much labour to the preparation of expositions on some of the most interesting portions of the inspired word as he gave to his ordinary discourses, has found his sole recompense to be reiterated requests that he would drop his expositions and preach sermons. We venture to say, that any congregation that has a well-informed and judicious pastor may obtain expositions of scripture by asking for them.

The Committee of the Baptist Union has determined to petition the House of Commons against the measure for Church Extension, that is, for building new churches for the Episcopal sect at the expense of the whole community, of the intended introduction of which Sir Robert Harry Inglis has given notice. We learn also, that throughout the country congregations are preparing petitions; a course which is exceedingly desirable, as otherwise the Legislature may be deceived as to the real state of public opinion among Dissenters, on the subject, and mistake their silence for acquiescence in the projected extortion.

We are requested to announce that the Society for the relief of aged or infirm Baptist Ministers, instituted at Bath, 1816, will hold a meeting of the Committee preparatory to the annual meeting, in the vestry of Somerset-street chapel, Bath, on Wednesday, the 6th of May next; and that all claims upon the funds of the Society must be in the hands of the Secretary before 12 o'clock on that day.

THE
MISSIONARY HERALD.



SCENE SHORTLY PRECEDING THE DEATH OF THE REV. G. D. BOARDMAN,
MISSIONARY TO BURMAH.

BURMAN MISSION.

CLOSING SCENE OF THE LIFE OF THE REV. G. D. BOARDMAN.

THE late Rev. G. D. Boardman was one of the noble Christian band sent out by our beloved American brethren to the Burman empire. His labours were eminently successful among the Karens, a numerous tribe, inhabiting a mountainous district in the south of Burnah, of whose remarkable traditions, &c., some account was given in our Quarterly Papers for October, 1834, and April, 1835. In the spirit of devoted piety Mr. Boardman resembled David Brainerd, and, like that eminent servant of Christ, was removed to a better world in early life, having but just completed his thirtieth year at the period of his death, February 11th, 1831.

A highly interesting memoir of this excellent man issued some years ago from the American press, a judicious abridgment of which has been published by the Religious Tract Society. It is a most valuable piece of missionary biography; and the account given by his widow of the close of his earthly labours, equals, if it does not surpass, in the qualities fitted to touch and improve the heart, any thing of the kind we have ever met with. That narrative is, however, too long for insertion in our pages, and abridgment would injure it; we give in its room, therefore, the letter of Mr. Mason, a brother missionary, present on the mournful occasion, written the following day. It was addressed to the Rev. Dr. Bolles, of Boston, senior secretary to the American Baptist Missionary Society.

Dear Sir,—Having an opportunity to send to Maulmein immediately, I sit down to communicate the melancholy intelligence that brother Boardman is no more. He died yesterday, about noon, ten or twelve miles from this place, on his return from the Karen jungle, and was buried here, on the mission premises, this morning, at seven o'clock.

You are perhaps aware, that when he left Tavoy last April, he promised the Karens that, if possible, he would return, and pay them another visit at their villages. Soon after his return here, in December, the baptized Karens were in to see him, with many others applying for baptism; requesting him to make them his promised visit, and stating that there were many families in the village who wished for baptism, but were unable to come to Tavoy.

At my arrival last month, I found that twenty-two Karens had been baptized, and brother Boardman preparing to go into the jungle to examine others for this ordinance. He told me the Karens were building him a *zayat* near the foot of the mountain, which he crossed two years ago, and were coming in to carry him out there. When he met me on the wharf I clearly saw the characters of death in his countenance. He was unable to walk to me, yet, unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet, as I saw his heart was set on visiting his Karens, and as the phy-

sician not only approved but even encouraged the journey, I did not advise against his going. Indeed, I felt unwilling to deprive him of the privilege of exhibiting so fine an illustration of the "ruling passion strong in death." Accordingly, we proposed to start on the 31st of last month, the Karens having come in two days previous.

It was not contemplated, at first, that Mrs. Boardman should accompany us; but, on the morning of our departure, she felt unwilling to be absent from him, without any one to perform those kind offices which his situation required, and which no one can perform like a wife; we, therefore, all started together in the afternoon, leaving the mission premises under the guard of a couple of sepoy, with which the military commander here readily furnished us. Brother Boardman was carried on a cot-bed all the way, except when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that Mrs. Boardman, on one occasion, advised him to return. He replied, with more than common animation, "The cause of God is of more importance than my health, and if I return now our whole object will be defeated. I want to see the work of the Lord go on."

Last Wednesday morning, however, it became so apparent that he could not live long,

that we deemed it expedient to return without delay; and, on condition we completed the examination of the females and of the old men that day, and baptized in the evening, he consented to return on the day following. Accordingly, a little before sunset he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure of baptizing, in his presence, thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done. He had said, in the course of the day, that if he could live to see this ingathering, he could, in special mercy, say, "Lord, now testest thou thy servant depart in peace, for mine eyes have seen thy salvation."

On Thursday morning we started on our return. When we arrived at the first house, its inmates refused us admittance: with some difficulty we got him into a covered corner of the verandah, in a very exhausted state. Through the assiduous attention, however, of Mrs. Boardman, he appeared to revive; and he did not seem materially different on the succeeding morning from what he had been for several days.

On hearing of his death, the excellent Dr. Judson expressed himself as follows:—

One of the brightest luminaries of Burmah is extinguished—dear brother Boardman is gone to his eternal rest. He fell gloriously, at the head of his troops, in the arms of victory; thirty-eight wild Karens having been brought into the camp of King Jesus since the beginning of the year, besides the thirty-two that were brought in during the two preceding years. Disabled by wounds, he was obliged, through the whole of his last

still it was evident that the close of his earthly existence was rapidly approaching, and we concluded, with his approbation, to take him in a boat down a stream that was near, and which passes within three or four miles of Tavoy. He was carried out of the house, or rather from the house, by the Karens, who put him on board the boat, and Mrs. Boardman and myself followed; but, on turning to see if he wanted anything, we found his countenance fixed in death, and it was difficult to determine whether he breathed or not. Thus did this indefatigable missionary die, as every missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental.

Alas! my brother, I have lost a friend of whom I had just seen enough to love. But what is my loss compared with that of his widowed companion! You, who know something of the affection existing between them, may form some faint conception of her feelings. He was respected, as well as loved, by all who knew him; and his funeral, this morning, was attended by all the European gentlemen and officers of the station.

expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of heaven. Well may we rest assured that a triumphal crown awaits him on the great day, and "Well done, good and faithful Boardman, enter thou into the joy of thy Lord."

CALCUTTA.

NATIVE FEMALE EDUCATION AND THE BENEVOLENT INSTITUTION.

THE last arrivals from Calcutta included the following letters; the first of which, from our dear friends Mr. and Mrs. Pearce, is published at their request, for the information of our kind female friends, in various parts of the kingdom, who furnished a variety of useful and ornamental work for the Native Female Schools. The second conveys an earnest application for a successor to our late brother Penney, in superintending the Benevolent Institution. As a suitable introduction to this letter we have inserted a paragraph, describing this valuable seminary, from the pen of the late Mr. Boardman.

SALE OF ARTICLES FOR NATIVE FEMALE SCHOOLS.

Calcutta, Dec. 16, 1839.

My dear Friend,—You recollect, when we came out in the *Plantagenet*, how bountifully we were supplied, by our benevolent female friends, with useful and fancy articles, to be sold in Calcutta, or elsewhere, in aid of our funds for Native Female Education. Having given a

small quantity to Mrs. Parsons, to be sold at Monghyr, in aid of her projected female boarding-school there; and to Mrs. Phillips, to be disposed of for the benefit of any female school she might establish at the station which Mr. P. and herself may occupy, we had still a liberal supply remaining, to be sold in Calcutta.

Various circumstances prevented our having

a sale in this city till last week, when we were permitted, by the Committee of Management of the Town Hall, to occupy that building for the purpose. The latter is a noble structure, containing the largest room, I believe, in India. Our female friends, of the London Missionary Society, had a few articles to dispose of for their schools, and proposed to take advantage of the sale for this purpose, to which we most gladly assented. The ladies had previously exerted themselves in a tedious, but necessary process, that of pricing every article; and the whole having been sent, on the Wednesday morning, to the Town Hall, were tastefully arranged, during the day, on twenty-one tables, occupying both sides and both ends of the Hall, so as to be ready for sale on the Thursday. The labour of attending at the tables was most kindly shared by Mrs. Wilson, and several other ladies of the Established Church; and by Mrs. La Croix and others, belonging to the Independents, as well as by many of our own denomination. The sale commenced on Thursday, at half-past nine, and by eleven was crowded by purchasers. It closed for the day at four; but, by the advice of our friends, was continued the next day till two, when it finally

closed. We estimate that, besides about 200 rupees obtained by our Independent friends, we shall realise as proceeds rather more than 2100 rupees, (210*l.*.) besides having articles left for another supplementary sale, as recommended by our friends, in February next.

We propose to write more fully, with regard to the disposal of their kind presents, to the generous contributors at every place; but as these letters, to save expense, must be sent by sea, while the present will be forwarded by the overland mail, and will reach much earlier, we shall be greatly obliged to you to insert this notice in the *HERALD*, accompanied with the sincere gratitude of our hearts to every contributor. We entreat their prayers, that the funds raised by their benevolent exertions may be wisely expended, and issue in the most extensive benefits. The immediate departure of the mail obliges us to close, remaining,

Dear Sir,

Your obliged and affectionate friends,

W. H. PEARCE.

M. H. PEARCE.

INTERESTING ACCOUNT OF THE BENEVOLENT INSTITUTION, BY THE LATE REV. G. D. BOARDMAN.

The following interesting account of the Benevolent Institution, extracted from a letter of the late Rev. G. D. Boardman, when a resident in Calcutta, will, we doubt not, be highly gratifying to all our readers; more especially to those who take a lively interest in the education of the young amongst the heathen:—

The establishment of schools presents a very interesting feature in the prospects of India. I regret my want of information on this subject: I have not been in the place a sufficient length of time to collect the facts; you will be gratified, however, with the few I have collected.

Mr. and Mrs. Penney, of the Baptist Society, superintend a most interesting school, called the Benevolent Institution. The school is conducted principally on the plan of Lancaster. The two departments (of boys and girls) consist of about 200 children and youth, of various nations and colours. They embrace Portuguese, country-born children, Hindoos, Mussulmans, Chinese, Malays, Africans, &c. &c. The pupils learn to read, write, spell, and cipher. Some study geography, astronomy, history, &c., and are daily taught from the Scriptures: the consequence is, that many of them are hopefully

converted to Christ, and several of them are now successfully employed in preaching the Gospel. Some pious members of this school have united in an association, called "The Calcutta Juvenile Society." They meet once a week, for the promotion of personal piety and the acquisition of Christian knowledge. Their avowed object is to propagate the Gospel among their neighbours, especially among the Portuguese and the Bengalese; and I am informed their efforts have been blessed to the conversion of more than one soul. They have a library, furnished by the munificence of friends, and enjoy much public patronage. Oh, how delightful it is to see these young men, thirty or forty in number, piously engaged in such a cause,—young men who, but for missionary efforts, would now, in all probability, be "wondering after the beast," or bowing down to idols.

APPLICATION FOR A SUPERINTENDENT FOR THE BENEVOLENT INSTITUTION.

To the Rev. JOHN DYER.

Calcutta, Dec. 16, 1839.

Dear Brother,—The death of our dear brother Penney was severely felt in the numerous departments of missionary labour in which he was so long actively engaged; but no where, excepting in his own family, was that loss so deeply felt as in the Benevolent Institution, over which he had long presided. In the other departments his place has been filled up by others, but in this no suitable successor can be found. We have done our utmost in trying to provide one, but in vain; and our only hope now is, that we may obtain one in England.

The difficulty arises from the necessity of having a teacher possessed of a truly decided Christian spirit, combined with all the other qualifications requisite for an instructor of the young. Here, perhaps, more than in other stations at home, he must know how to stoop to the meanest capacity, and adapt himself to an endless diversity of dispositions, and tempers, and habits, so as to secure for those who are deplorably ignorant a good, plain, useful education. He must be calm, yet firm. If he were not mild and cheerful, all would soon dislike and avoid him; and if he did not exercise absolute command, they would soon disregard and despise him. Schools in opposition are rising up all around, well supported by Catholics, with the view of drawing away all the children from the Protestant schools; so that it is necessary that the teacher should be possessed of general information, and aptness to teach, and of active and persevering habits. If he were not so, the Institution would soon be forsaken. But the principal qualification has yet to be mentioned,—and without that all others would be of no

avail,—and that is, true and ardent piety. Anxious to glorify God in the salvation of man, he must feel his delight in embracing all favourable opportunities of directing and warning the children to “flee from the wrath to come,” to the only refuge of the guilty. It would also be very desirable if he belonged to our own denomination,* since the Institution must be provided for by our exertions; and he would thus be able more fully to unite with us in missionary labour during his hours of leisure.

We need say nothing to you of the importance of such an Institution, but may only remind you that it originated with the venerable Carey and his associates; who, while they laboured for the conversion of idolaters, found the Roman Catholic population sunk in almost equal degradation, superstition, and misery, and therefore established this school for their temporal and everlasting benefit. It was the first institution of the kind, and has always been well supported by the public. Brother Penney was very happy and useful in it for twenty years. In his time the boys were nearly 200, and the girls 100.

We need not suggest the propriety of an inquiry being instituted, and answer sent, as soon as possible, as the school is suffering much from the want of a suitable person to take charge of it.

We remain,

Dear Sir,

Yours very affectionately,

W. YATES.

W. H. PEARCE.

R. BAYNE.

* It has been lately legally transferred to Messrs. Yates, W. H. Pearce, and Bayne, as managers; and brother Wenger regularly attends as visiter.

M O N G H Y R.

LETTER OF MR. G. B. PARSONS, RESPECTING THE APPOINTMENT OF HIS BROTHER.

SHORTLY after the arrival of our dear friends at Calcutta by the *Plantagenet*, Mr. and Mrs. Parsons, accompanied by Sujatali, proceeded up the river to Monghyr, conformably with the original intention as to their location. Some amendment in the health of Mr. Leslie had led him to give up the intention of returning, for the present, at least, to England; but, as his remaining at his station was still very precarious, and as Mr. Laurence was about to go back to Digah, and the various engagements at Monghyr were too much for a single missionary, Mr. Parsons, in conjunction with Mr. W. H. Pearce, expressed a wish to the

Committee that his younger brother might be sent out to join him. After a full inquiry into the qualifications of Mr. John Parsons, the Committee unanimously received him, with this object in view.

From the correspondence of Mr. George Parsons, in reference to his brother, we quote the following sentiments, which are not unworthy the attention of those whose minds may be exercised on the subject of missionary service :—

When actually engaged in missionary work, you see much more clearly than when absent from the field, the value of sterling piety, deep and settled principles, untiring perseverance, and right aims, as missionary qualifications; while all that is of a more showy and external kind droops and fades like a flower. That which fits a man to deal with ignorance, bigotry, prejudice, and superstition at home, fits him for mission-work abroad. Experience in village-preaching is the best possible preparative discipline for the mission-field. A missionary's sermons to the heathen are only extended conversations, simplifying truth as much as possible.

My views of a ministerial call are simply these: a Christian, as one who is not his own, is bound to do all that he can for God: if he can preach, he is bound to preach: if a number of his fellow-Christians be willing, by providing for him things honest in the sight of all men, to release him from the necessity of attending to secular affairs, then he should give himself up wholly to the work of God. The same with missionary work: if a man be qualified and invited to engage in the work, these are a veritable call. I was going to illustrate this view by quotations from Dr. Duff, but I have no room.

You would ask, "What are the necessary qualifications?" Not stopping to notice those which would at once occur, such as the power of acquiring a foreign tongue, a competent stock of knowledge, aptitude to teach, &c., I can now only instance two main requisites,—firm faith

in God, and humble, untiring perseverance. I at once confess, that had I not the promises, the prophecies, the perfections of the Son of God and his Spirit to look on as grounds of hope, I should at once return in despair. What has been done is such as to call for gratitude, and appears at home very encouraging, when it is not seen by the side of those masses of ignorance, vice, depravity, and carelessness, which here overshadow it with such darkness as nothing but light from heaven can brighten. If the main stimulus with which a man comes out here is, "what a delightful work missionary work must be! how interesting to see the heathen listening to the word of life! or, how grand an enterprise the conversion of the world! how noble a thought, that I may be laying the foundation-stone of large and flourishing churches, or of a nation's Christianity!" then he will not be long here, or do much while here. This may induce a few isolated efforts, but it cannot bear up under a life of missionary difficulties. A man must yield himself to the work not because it is delightful, but because he has been ransomed from death by the blood of Christ: he must expect success, not because it is a noble work, but because the power of God, the intercessions of Christ, and the energy of the Holy Ghost are on his side, and he will overcome. Here is an unfailing source of holy motive, such as you can always plead in prayer, and feel of undiminishing value.

CEYLON.

NOTICE OF THE LATE MR. SIERS, STATE OF THE MISSION, &c.

AMONG several encouraging communications from Ceylon, we select the following letter from our much-esteemed friend and brother Daniel, dated Sept. 20, 1839:

Death and Burial of Mr. Siers.

As I am here almost entirely secluded from European society, I hope brother Harris, by the greater frequency of his communications, supplies my lack of service. He has informed me, long ere this, of the death of brother Siers, who, after a short illness, was called to give an account of his stewardship. I knew not of his sickness till a few days previous to his removal, and had therefore no opportunity, in con-

sequence of the distance at which I am situated from Colombo, of seeing him; but, from what I have heard of the state of his mind from Mr. Harris and from others, he departed with a steady confidence in the Saviour, and with considerable peace and consolation. I think his character much improved during the concluding part of his stay on earth; and his last days were probably his most useful ones. Since his death several persons have been baptized, and joined the church, to whose conversion his labours were

instrumental. His death itself appears to have been connected with a blessing to his own family, as his two eldest daughters, who have recently made a profession of religion, ascribe the commencement of their anxiety for salvation to that event. Oh, what a mercy! when our deaths, as well as our lives, are made effective to the extension of the Redeemer's kingdom.

Funeral Sermons.

By the request of his family, his death was improved by two sermons, one in English, the other in Portuguese. Brother Gogerly, the Wesleyan missionary in Colombo, took the latter. I attempted the former, from Heb. xiii. 7, "Remember them which have the rule over you, who have spoken to you the word of God." A large concourse of people attended both his interment and each of the sermons. May all of us stand habitually prepared for the summons which must shortly be addressed to us!

Arrangements for supplying the vacant Office.

His death has occasioned to brother Harris and myself much anxious and prayerful consideration, as to the steps we ought to take for the support of his family, and filling up the deficiency of those services which once devolved on him. The former was comparatively an easy task, and what we have deemed fit to be done has been made known to you. If it be sanctioned by you, we shall persevere in the path in which we have begun; if otherwise, you will direct us how to act.

In consequence of the uncertainty of brother Harris's continuance in this land, owing to the state of Mrs. Harris's health, we have declined making any fixed arrangements as to the latter business, till we receive those communications from you which, in connexion with the whole bearing of the case, will determine his mind on this very important point. If he should leave this island for any other place, and I should return to Colombo, a very different plan may be adopted, than will be requisite should he determine to remain here. At present, Mr. Meldor, the native missionary at Byamville, comes to Colombo three times a month, and takes the Sabbath Portuguese services in the Fort, Slave Island, and the Pettah, and the Singhalese week service at the Lepers' hospital. I do the same once a month, with those occasional variations which different circumstances require. Mr. Meldor's place, on the Sundays in which he is absent, is supplied by the missionary lately placed at the new station of Aloo-t-gama. As this is a newly-attempted place, his absence rather retards the forming of a Sunday congregation there, than displaces one already collected. This, I know, is very undesirable; but still it is less so than destroying one really formed. I hope, when we get intelligence from England, we shall be able to arrange something less exceptionable; but we have endeavoured to do the

best we could in the circumstances in which we were placed.

State of Mrs. Harris's Health.

I have the pleasure to say, that I think sister Harris's health bids fairer to insure their continuance here than at any former period. She has had a merciful deliverance in her confinement, having given her husband another fine boy, and is doing as well as can be desired. If you have made no definite arrangement as to fixing him in some other spot of the missionary field, I believe he will be disposed to continue in his present situation. I think it most undesirable, unless absolute necessity require, that he should remove. Both he and his family are more enured to the climate. He is adapted to the station he occupies, is become familiar with the nature of the labours which belong to him: he sees the effects of those labours in sinners converted to God, and is beloved and respected by the congregations to whom he ministers. The expense of removing him to any other place, and sending another person here, would be a serious drain on your funds: God, however, I have no doubt, will show us the way in which we should go.

State and Prospects of the Mission.

It is time that I detail a few facts as to our missionary operations in this part of the world: and I may observe, that although we have many difficulties to encounter, much to try our faith and to exercise our patience, yet I think that, through Divine mercy, our usefulness appears to be increasing, and things are wearing a more gladdening aspect. We have to encounter opposition in our work, both from the natives and Europeans, and their descendants; but the arm of the Lord has in many cases been made bare, and his power revealed. In all our stations, except the one at Aloo-t-gama, visible good has been recently done, and is doing. That place, it must be recollected, is new ground. Nothing has ever been attempted till lately, except the occasional preaching of a sermon when travelling through it. The people are awfully devoted to Buddhism and demon worship. A demon temple exists in the village, to which worshippers are continually resorting. The most awful ignorance and delusion reign around. Now, in India it has been almost invariably found that, on the first introduction of the Gospel to a station, a length of preparatory labour is requisite before any visible effects are produced. The ground must be cleared of the rubbish and thorns which for centuries have been accumulating, before the plough can enter it, and the seed can be sown. And after the seed is cast into the earth we have to wait long before the blade appears; but, at length, the Lord in mercy appears, and proves the truth of his promise, that none who wait on him shall be ashamed. So it was found in Continental India by our predecessors in the field of missionary enterprise. Such was the experi-

ence of Mr. Chater; and such has been our experience here; so I hope it will be found at the new station we are attempting to form at the above place. Our missionary brother here is perseveringly diligent; and, in due season, his reaping time will come, if he faint not.

As I gave you a general view of our stations in my last, and shall have, in my next, previous to the conclusion of the year, to specify what has been attempted and effected in each, I shall not in this go over the same ground; but I may say, that since the middle of May, in which that letter was written, in different stations, between forty and fifty have been baptized, and added to the churches. Others are inquiring the way to Zion, with their faces thitherward.

Baptism at Kottighawatta.

Three weeks since, on my way from hence to Colombo, I went to Kottighawatta station, and baptized nine natives. A large audience having assembled, I preached from Acts ii. 41, "Then they that gladly received his word were baptized." Afterwards we proceeded to a place in the neighbourhood, where was "much water," and, in the presence of the assembled multitude, in the name of the Holy Trinity, administered the solemn ordinance. On our return to the place of worship, brother Harris received the baptized into the church, when the Lord's supper was enjoyed by the new converts and the other members. It was a day long to be remembered by many who were present. The missionary stationed there writes, that, by the blessing of the Lord, many were affected during the solemnity, and that others were coming forward to profess the Saviour. I hope the Lord will enable those who have given up themselves to him to persevere to the end. They have been long under Christian instruction, and give pleasing evidences of a heart renewed by Divine grace.

Acknowledgment of Donations.

I have to return, through you, my sincere thanks to the kind friends who have furnished 45*l.* towards erecting a mission-house at this station. We have at length had the ground surveyed: I should have said, after many delays, we have attained our wish in getting the ground surveyed; and, when it is regularly conveyed, we intend to begin appropriating the money, according to the intention of the kind donors.

Although the death of Mr. Siers has called, on a Sabbath day, our brother Meldor from Byamville oftener than we could wish, the work of the Lord flourishes in that station. He writes me, that he has sixteen candidates for baptism, to twelve of whom he expects to administer the ordinance in the course of a few weeks. I have directed him to use all due caution in inquiring into their experience, and investigating their conduct.

Visits to the Vedhas.

I have but little space to say any thing of the station I occupy: I must reserve particulars to my next, when I hope to send you the statement that has been made of a visit of two of our members, whom I sent at the request of his Excellency the Governor, to visit the Vedha population of this country. They are a species of wild men, living in the interior jungles and forests of the island. They appear to be the remains of the aborigines of this nation, who were driven into the centre of the land by those who invaded it from the continent. They have been a neglected people, and no one paid any attention to them, at least in a religious or moral point of view, till the present Governor. A visit, which occupied nearly two months, including journeying to and fro, has been made to one of their divisions; but the difficulty of erecting schools among them, and securing to them religious instruction, is very great. The difficulty arises, in a great measure, from their scattered condition. Some of them have no fixed habitations; others are located in such a manner, that to assemble their children, and give them any thing like education, presents a barrier that has not yet been overcome.

I am pursuing the plan I specified in my last, in reference to the station I occupy. Some occasional interruptions take place, owing to circumstances we cannot control. Neither my, nor Mr. Meldor's going to Colombo to supply Mr. Siers' place, detains us there from our labours in our own district: we both return as early as possible, after we have done what is requisite in Colombo.

I have to thank you for your kind letter: I received it about two weeks since. I feel much obliged to you and the Committee for your attention to my family in their afflicted and helpless condition.

P.S. The following paragraph is extracted from a letter just received from Mr. Harris, at Colombo, dated so recently as Jan. 10th:—

On Sabbath day next I expect to baptize six or seven natives, Singhalese, and Portuguese,—one a poor outcast Rhodia, the lowest caste in Ceylon except the Vedhas, and the first for admittance to the privileges of the Christian church. He has been taught Christianity by us in the school at Matelle, established through

the aid of his Excellency the Governor, and called, from a principle of gratitude, "The Mackenzie School." He can read the New Testament very well; and the glistening of his eye tells you that experimental piety is no stranger to his breast.

J A M A I C A.

STEWART-TOWN AND RIO BUENO STATIONS.

LETTER FROM THE REV. B. B. DEXTER.

THE following letter, from our esteemed friend Mr. Dexter, will be read with lively interest. It ought to have had an earlier place in our pages :—

Rio Bueno, Aug. 9, 1839.

Rev. and dear Sir,—You will be glad to learn that the first year of freedom has terminated quite as auspiciously as the best friends of the negro could desire; that the crops in this part of the country are nearly all gathered in; and that the people, having joyfully observed the Anniversary of their deliverance, have returned to their labours, determined by their “well doing” to “put to silence the ignorance of foolish men.” Every thing has been done during the past year that could possibly be thought of to make them discontented; and yet perhaps there never was an instance in the world’s history in which so large a community behaved so orderly and industriously, or were governed with so little trouble.

Anniversary Services.

The past week has been one in which your missionaries have had plenty of labour, and almost too much of excitement. My dear wife had, for nearly a fortnight, been very dangerously ill with fever; and, as a change of air was recommended, I brought her and the children hither on Wednesday the 31st. The change has had a beneficial effect; but as she is still in a state of salivation, it will be a considerable time before she is fully restored.

On Thursday, the 1st, the services of the day were commenced, at each of the three stations, with an early prayer and thanksgiving meeting, in which it was truly delightful to see the gratitude of our emancipated brethren, endeavouring to express itself at the mercy-seat, but often unable to find words. One good man, after having tried every form of expression of which he could think, summed up all with these words, “But it’s no use, Lord; we don’t know how to thank thee.”

Meetings of a similar character were again held, at a later hour in the day, at Stewart-Town and New Birmingham; while at Rio Bueno a large congregation assembled, and were addressed from Exod. xii. 14, “And this day shall be unto you for a memorial, ye shall keep it a feast unto the Lord through all your generations; ye shall keep it a feast by an ordinance for ever.” After the service, the children of the Day and Sunday schools marched to the Missionary residence,

and partook of a plentiful dinner, which had been provided for them. When they had retired, about 400 of the church and congregation sat down to a plain repast, for which they had subscribed; and in the evening the minister and deacons dined together.

On Friday, the 2nd, I started early in the morning to Stewart-Town, where I preached to about 1500 persons, at eleven o’clock; and, on Saturday, repaired to New Birmingham, where on the Sabbath-day, a large congregation assembled to celebrate the anniversary of the opening of the station. I addressed them in the morning from John viii. 36, “If the Son, therefore, shall make you free,” &c.; and in the afternoon from “Train up a child in the way,” &c.

The collections and subscriptions of the season, though not so large as I had hoped, are, on the whole, greater than at any former period. At Stewart-Town they amount to about 180*l.*, at Rio Bueno 130*l.*, and at New Birmingham 35*l.*; total 345*l.* I trust that by the end of the month it will amount to 400*l.*

Purchase of additional Premises.

As I intimated in my last, the congregation at Rio Bueno steadily increased till it was absolutely necessary to provide extra-accommodation for those who could find neither seat nor shelter. In order to do this in the cheapest possible way, some slight alterations were made in the pews and other seats, and the floor of the table-pew was cut through and removed. As the chapel was built on a pretty high foundation, we succeeded, by blasting, and otherwise removing the rock beneath, in furnishing room for 400 persons, and a comfortable vestry beside, which had been very greatly needed. The whole of this is floored and seated, which has cost very little short of 300*l.* This has been paid; and, as you will perceive by the inclosed, the people are now making strong exertions to pay for the house from which I write this.

I trust the Committee will not be displeased at the step which I have taken in purchasing these premises. We were just about commencing to build a house on the chapel land, for the missionary and schoolmaster, when I heard that this place, consisting of a very large house, in which there would be ample room for both of us, and about fifty acres of land, was

for sale. The price for the whole was between 1700*l.* and 1800*l.* currency. The house is much more comfortable than any thing which we could have built even for that money; and, from the experience I have had in building the Stewart-Town house, I found that one could not be built at all large enough under 1200*l.*; I therefore hoped, that by the sale of the greater part of the land, I should get it quite as cheap as any thing that could be put up. Beside this, the chief advantage of the place is, that though within a quarter of an hour's walk of the chapel, it is on such high ground as to be free from the almost pestilential air of Rio Bueno, which would at all times have made it dangerous to remain in a house on the Bay for any lengthened period. Mr. Innes, the schoolmaster, and his family, reside in one part; the other is left for the minister.

I have at present sold but about 100*l.* worth of the land, but expect that more of it will follow shortly; and am quite confident that a house will, in the end, have been provided in the cheapest possible manner. It is true that the interest of so large a sum will soon run up; but, as a set off against a part of this, it must be borne in mind that the station is now saving 20*l.* per annum, which was paid for my lodgings on the Bay, and 20*l.* per annum to which they would have been liable for the rent of the schoolmaster's house.

Falmouth, August 11.

Additions to the Churches.

We had an interesting day yesterday at Rio Bueno. Thirty-two were added to the church by baptism; and I trust that in a few weeks we shall admit about as many more. There are forty or fifty also standing ready at Stewart-

Town, and, I hope, a few in the mountains, *i. e.* at New Birmingham.

Satisfactory Account of the Candidates for Church Membership, and of the People generally.

I have never been so much delighted as with the examinations of these candidates. The amount of scriptural knowledge possessed by the people at large appears to augment quite in proportion to the increase of the means of grace among them. Greater numbers are learning to read than at any former period, and the desire to possess the word of God for themselves and their children is really wonderful.

Anxiety to obtain the Scriptures.

I have, within the last two or three weeks, taken down the names of more than 250 subscribers for Bibles of all prices, from 4*s.* sterling to 32*s.*

Another pleasing feature in the congregations is the increasing number of young persons who attend. God, in his mercy, grant that his word may reach their hearts!

I find I shall not have room to enter into particulars respecting Stewart-Town in this letter, but hope to do so immediately after my return from the Quarterly Meeting, to which I am now on my way.

Trusting that every step I take will meet with the approval of the Committee, and above all, with the approval of the great Head of the Church; and begging, what I know you will be ready to grant, an interest in your prayers,

I am, my dear Sir,

Yours in Christian bonds,

B. B. DEXTER.

GRAHAM'S TOWN, SOUTH AFRICA.

We extract the following from a letter recently received from Mr. Aveline :—

I have twice baptized since my arrival; on each occasion two persons. Our Sabbath-schools, both English and coloured, are in constant operation. The latter, owing to the instability of the native character, fluctuates much, the attendance varying from very good to very bad.

A member of the church, named Joseph Ralph, who travels as a trader within and beyond the boundaries, has received its sanction to labour in preaching, for which he has inclination and ability, amongst the boors within and without the colony, or the native tribes acquainted with the

Dutch language, of which he has complete mastery, as opportunity presents itself.

Our Annual Missionary Meeting was held about a fortnight since, the colonial chaplain in the chair, and missionaries, Independent and Wesleyan, taking part with us on the occasion. Two sermons were preached on the previous Sabbath, by Mr. Calderwood, Independent missionary, and Mr. Richards, Wesleyan. The subscriptions and collections amount to considerably more than last year.

Home Proceedings.

ANNIVERSARY OF THE SOCIETY.

THE Committee have pleasure in announcing to their friends, and the Christian public at large, the following arrangements :—

LORD'S DAY, APRIL 26,

SERMONS ON BEHALF OF THE SOCIETY WILL BE PREACHED*—

IN THE SOUTHERN DISTRICT.

Buttersea, morning, Rev. J. J. Davies, of Tottenham; evening, Rev. J. M. Soule.
Camberwell, morning, ———; evening, Rev. E. Steane.
Church-street, Blackfriars, morning, Rev. Joseph Davis; afternoon, Rev. J. H. Hinton, M.A.; evening, Rev. Isaac New, of Salisbury.
Clapham, morning, the Rev. E. Steane; evening, the Rev. J. J. Davies.
Deptford, Lower Road, morning, ———; evening, ———.
Greenwich, London-street, morning, Rev. W. Belsher; evening, ———.
 ——— Bunyan Chapel, morning, Rev. C. H. Roe; evening, Rev. J. Belcher.
Jamaica-row, sermons in May.
Kent-road, Alfred-place, morning, Rev. W. Young; afternoon, Rev. J. Bowers; evening, Rev. J. Cox.
Maze Pond, morning and afternoon, Rev. J. Aldis.
New Park-street, morning, Rev. J. Leifchild, D.D.; evening, Rev. W. Brock, of Norwich.

Peckham, morning, Rev. T. Powell; evening, Rev. R. G. Lemaire.
Regent-street, Lambeth, morning, Rev. E. Davis; evening, Rev. J. Edwards.
Trinity Chapel, Borough, morning and evening, Rev. W. G. Lewis, of Chatham.
Unicorn-yard, Teeley-street, morning, Rev. D. Denham; evening, Rev. W. B. Bowes.
Waltham, Lion-street, morning, Rev. W. Brock, of Norwich; evening, Rev. G. Pearce, from India.
 ——— Horsley-street, morning, Rev. R. G. Lemaire; evening, Rev. Thos. Powell.
Waterloo-road, morning, Rev. W. H. Murch, D.D.; afternoon, Rev. W. W. Evans; evening, Rev. W. Miall.
Woolwich, Queen-street, morning and evening, Rev. John Cox.
 ——— Enon-street, morning and evening, Rev. Charles Box.
Lesness Heath, afternoon, Rev. John Cox, of Woolwich.

IN THE WESTERN DISTRICT.

Blandford-street, sermons and collections on the 29th of March.
Brompton, morning, Rev. J. Acworth, A.M.; evening, Rev. H. H. Dobney.
Hammersmith, morning, Rev. Charles Stovel; evening, Rev. D. Katterns.
Hampstead, morning and evening, Rev. J. Castleden.
Harlington, morning, Rev. Joseph Burton, of Amersham.
Henrietta-street, morning, Rev. P. J. Saffery, of Hastings; evening, Rev. ———.
John-street, Bedford-row, morning, Rev. S. Ni-

cholson, of Plymouth; evening, Rev. J. H. Evans, A.M.
Kensington, morning and evening, Rev. J. Broad.
Keppel-street, morning, Rev. J. H. Evans, M.A.; evening, Rev. ———.
Northampton-street, St. Pancras, morning, Rev. J. Hall; evening, Rev. Geo. Pritchard.
Romney-street, Westminster, morning, Rev. Geo. Pritchard; evening, Rev. Geo. Francis.
Soho Chapel, Oxford-street, morning and evening, Rev. G. Comb.
Staines, afternoon, Rev. J. Burton, of Amersham.
West Drayton, evening, Rev. Joseph Burton.

* The above list is as complete as it could be rendered up to the present moment. Corrections and additions should be sent, without delay, to Fen-court, to be incorporated with the list.

IN THE CENTRAL DISTRICT.

<i>Devonshire-square</i> , morning and evening, Rev. J. H. Hinton, M.A.	<i>Little Wild-street</i> , morning, Rev. C. Woollacott; evening, Rev. ————
<i>Eagle-street</i> , morning, Rev. T. Winter, of Bristol; afternoon, Rev. P. J. Saffery; evening, Rev. J. M. Daniell, of Ramsgate.	<i>Prescot-street</i> , morning, Rev. J. Acworth, A.M., of Bradford; afternoon, Rev. J. New.
<i>Eldon-street</i> , morning, Rev. D. Davies; afternoon, Rev. — Williams; evening, Rev. D. Jones.	<i>Salter's Hall</i> , morning and evening, Rev. S. J. Davis; afternoon, Rev. S. Nicholson.
<i>Fetter-lane</i> , morning, Rev. ————; evening, Rev. ————.	<i>Windmill-street</i> , afternoon, Rev. W. Jones, M.A.

IN THE EASTERN DISTRICT.

<i>Bow</i> , morning, Rev. W. Norton; afternoon, Rev. John Dyer; evening, Rev. Jos. Angus, M.A.	<i>Poplar, Cotton-street</i> , morning, Rev. James Upton; evening, Rev. John Dyer.
<i>Ilford</i> , morning and evening, Rev. E. R. Hammond.	<i>Shakspeare's Walk</i> , morning, Rev. Timothy Moore; evening, Rev. C. H. Roe.
<i>Loughton</i> , morning and evening, Rev. Eustace Carey.	<i>Stepney College Chapel</i> , morning, Rev. J. E. Goode, of Gosport; evening, Rev. W. H. Murch, D.D.
<i>Little Alie-street</i> , morning and evening, Rev. P. Dickerson.	

IN THE NORTHERN DISTRICT.

<i>Hackney</i> , morning, Rev. F. A. Cox, D.D., LL.D.; afternoon, Rev. Thomas Winter, of Bristol; evening, Rev. S. Nicholson, of Plymouth.	<i>Shoreditch</i> , Providence Chapel, morning, Rev. J. M. Daniell, of Ramsgate; afternoon, Rev. W. Miall; evening, Rev. A. Maclay, A.M., of New York.
<i>Homerton</i> , morning, Rev. J. Milner; afternoon, Rev. — Foreman; evening, Rev. D. Curtis.	———— Ebenezer Chapel, morning and evening, Rev. J. Massingham.
<i>Hoxton</i> , Buttesland-street, morning, Rev. J. Rothery; evening, Rev. ————.	<i>Spencer-place</i> , Goswell-road, morning, Rev. J. Peacock; evening, Rev. P. J. Saffery, of Hastings.
<i>Highgate</i> , morning, Rev. E. Lewis; evening, Rev. W. Groser.	<i>Tottenham</i> , morning, Rev. A. Maclay, A.M., of New York; evening, Rev. Thos. Winter, of Bristol.
<i>Hendon</i> , morning and evening, Rev. J. Gundry.	
<i>Shacklewell</i> , morning, Rev. J. Cox; evening, Rev. W. Norton.	

The Committee will feel greatly obliged to their friends by their assistance in facilitating the foregoing arrangements, and the movements of the ministers, as much as possible.

TUESDAY, APRIL 28,

The Committee of the Society will meet at the Mission-house, Fen-court, at eleven o'clock, when the company of all Ministers of the Denomination, who may be in town, is requested.

WEDNESDAY, APRIL 29,

Two Sermons will be preached for the Society: that in the morning, at John-street Chapel, Bedford-row, by the Rev. JOHN EUSTACE GILES, of Leeds; and in the Evening, at Surrey Chapel, Blackfriars-road, by the Rev. THOMAS FOX NEWMAN, of Shortwood.

Service to commence in the morning at eleven, and in the evening at half-past six.

THURSDAY, APRIL 30,

The Forty-eighth Anniversary of the Society will be held at EXETER HALL. Chair to be taken at eleven o'clock, by SIR CULLING EARDLEY SMITH, BART.

In looking forward to the Annual Meeting, to be held, as our readers are aware, on the last day of the present month, we feel earnestly desirous that our friends at large should manifest their kind and zealous attachment to the Society by a numerous attendance at the different services, and by contributions in some degree commensurate with the great object in view, and with the actual exigencies of the Mission. For the first time, Exeter Hall has been secured for the Public Meeting; and, as a considerably greater number of auditors can be accommodated there than at Finsbury Chapel, none of our friends need decline coming through fear of not finding room. It will be very encouraging to the Committee, also, to witness a good attendance at the two general Sermons for the Society on the preceding day.

With regard to funds, it must be remembered that we have now begun to feel the additional expenditure arising out of the recent increase of agency in the East. Hitherto no corresponding increase has taken place in the income of the Society, and the unavoidable result is, that a considerable debt has again been contracted. Without further enlarging on this subject, we commend the fact to the kind consideration of all our friends, and trust the event will show that it has not been stated in vain.

Above all, we trust that the approaching meetings will be distinguished by the spirit of lively devotion, and a renewed sense of our entire dependence on the power and grace of our exalted Saviour, both for success in our missionary operations abroad, and for those just and holy principles which are requisite to an acceptable co-operation in the sacred work on the part of those who are engaged on its behalf at home.

APPOINTMENT OF ADDITIONAL MISSIONARIES TO INDIA.

WE feel a more than usual interest in announcing that a further addition to the number of our missionary band in Calcutta has been made by the appointment of our much-esteemed friend, Mr. W. W. Evans, who, for three years past, has efficiently served the Society as Assistant Secretary. Mr. Evans was, for a series of years, successfully engaged in the work of instruction; and, in expectation of promoting the interests of the Society generally, he will take charge of the Benevolent Institution, to the value and import-

ance of which a decided testimony will be found in another part of our present number.

Mr. Evans is expected soon to proceed to Calcutta, in company with Mr. John Parsons, appointed to Monghyr; and Mr. George Small, formerly of the University of Edinburgh, who has been lately pursuing his studies at Bristol College. Mr. Small and Mr. Parsons will complete the number of TEN MISSIONARIES, for whose appointment and passage Mr. W. H. Pearce successfully appealed to the Christian public.

ACKNOWLEDGMENTS.

WE insert the following Acknowledgment at the request of our esteemed brother Clarke, of Jamaica:—

The grateful acknowledgments of brothers Clarke and R. & J. Merrick, of Jericho, Jamaica, are made to Messrs. C. Robson and J. Paxton, of Berwick-upon-Tweed, and to Mr. Geo. Dixon, of Ford Mill, Northumberland, for a number of valuable books, pamphlets, and magazines, forwarded to Jamaica for the benefit of the stations in St. Thomas-in-the-Vale. The thanks of

brother Clarke are also offered to the children of the Rev. W. Pringle, of Auchterarder, Perthshire, for their affectionate feeling, manifested towards the black and coloured children in Jamaica, evinced by a donation from their little fund; accompanied by a present of tracts and small books, for the children of the Jericho Sabbath-school.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. D. Ellis, Sept. 11, Dec. 16; Messrs. W. H. Pearce and J. Thomas, Dec. 16; Messrs. Yates, W. H. Pearce, and R. Bayne, Dec. 16; Mr. and Mrs. Pearce, Dec. 16; Rev. W. H. Pearce, Jan. 8; Rev. W. Yates and others, (without date); Rev. R. Bayne, Sept. 6; Rev. John Wenger, Jan. 10. Agra, Rev. R. Williams, July 23. Sewry, Rev. J. Williamson, Oct. 15. Digah, Rev. John Laurence, Jan. 4. Monghyr, Rev. G. Parsons, Jan. 2.

CEYLON.—Colombo, Rev. Joseph Harris, Oct. 14. Hanwella, Rev. E. Daniel, Sept. 20.

WEST INDIES.

JAMAICA.—Montego Bay, Rev. Thomas

Burchell, Dec. 19. Old Harbour, Rev. H. C. Taylor, Dec. 19. St. Ann's Bay, Rev. J. F. Abbott, Dec. 17. Manchioneal, Rev. J. Kingdon, Jan. 4, (two.) Spanish Town, Rev. J. M. Phillippo, Jan. 4.

BAHAMAS.—Turks' Island, Rev. E. F. Quant, Nov. 8.

HONDURAS.—Belize, Mrs. Weatherall, Dec. 24.

SOUTH AFRICA.—Graham's Town, Rev. Geo. Aveline, Dec. 20.

APPOINTMENT OF A JOINT SECRETARY.

In conformity with the fourth Resolution of the last General Meeting, the Committee have appointed the Rev. JOSEPH ANGUS, M.A., of New Park-street, Joint Secretary to the Baptist Missionary Society,

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from February 15th, to March 15th, 1840.

LONDON AND ITS VICINITY.		£ s. d.		£ s. d.	
Subscriptions.		£ s. d.		£ s. d.	
Bayley, Mr. G.	1 1 0	Kentish, Mrs.	1 1 0	Williams, John, Esq.,	
Bliss, Thos., Esq.	1 1 0	Medley, S., Esq.	1 1 0	Clapton	1 1 0
Bousfield, John, Esq. ...	1 1 0	Moreland, Miss	1 1 0	Walley, Mrs.	1 1 0
Burks, C., Esq.	1 1 0	Nash, W., Esq.	1 1 0	Yallowley, Mrs.	1 1 0
Dermer, Miss	1 1 0	Oliver, Mr. James	1 1 0		
Deane, Mr. E.	1 1 0	Powell, G., Esq.	2 2 0		45 2 6
Deane, Mr. G.	1 1 0	Powell, Rev. Thos.	1 1 0		
Ellis, P., Esq.	2 2 0	Perkins, Mr. W.	1 1 0	Donations.	
Edwards, Mrs., Champion-		Russell, Miss	1 1 0	M. E.	10 0 0
hill	1 1 0	Rippon, Mrs. T.	1 1 0	Mr. W. Bowser, for Lucea	10 0 0
Fuller, Mr. W. C.	1 1 0	Rust, Miss A.	1 1 0	Mr. S. J. Bligh, do.	1 0 0
Gutteridge, Jos., Esq.	2 2 0	Rust, Miss P.	1 1 0	Joseph Hanson, Esq. ...	5 0 0
Gutteridge, Miss	1 1 0	Rowe, Mr. J. K.	0 10 0	Miss Spurden's Miss.-box	0 10 0
Hanson, Jos., Esq.	2 2 0	Satchell, Mrs.	1 1 0		26 10 0
Hunt, Rev. Thos.	1 1 0	Shenstone, Rev. J. B.	1 1 0		
Hunt, Mrs. T.	0 10 6	Steinkopff, Rev. Dr.	1 1 0	Auxiliary.	
Jessop, Mr. J.	1 1 0	Scott, Mrs.	1 1 0	Spencer-place, by Mr.	
		Saubergue, Mrs.	1 1 0	Clutterbuck	10 1 9
		Smith, Miss R.	1 1 0		
		Townley, Rev. H.	1 1 0		
		Williams, Josiah, Esq.	1 1 0		

	£	s.	d.
<i>Buckinghamshire.</i>			
Great Brickhill.....	6	10	0
Fenny Stratford	3	10	0
<i>Cambridgeshire.</i>			
Horningsea:—			
Mr. W. Saunders	5	0	0
<i>Devonshire.</i>			
Tor:—			
Mrs. Bristed	1	0	0
<i>Devonport:—</i>			
Morice-square.			
Collection	1	14	1
J. Trounsell, Esq.,			
W. I. S.	1	0	0
Mr. J. B.do.....	0	10	0
	3	4	1
<i>Essex.</i>			
Saffron Walden, by Mr.			
Wilkinson.			
Collection	14	14	0
W. G. Gibson, Esq.,			
T. & S.	1	1	0
Ditto.....(don.)	5	0	0
G. Gibson, jun., Esq.,			
T. & S.	1	1	0
F. Gibson, Esq., do....	1	1	0
R. Day, Esq.....do....	1	0	0
Mr. Starling	1	0	0
Juvenile Society	1	10	0
	26	7	0
<i>Potter-street, Harlow, by</i>			
Mr. Wentworth.			
Blackman, Mr.....	0	10	0
Blackman, Mr. jun....	0	5	0
Saunders, Mr.	0	10	0
Wentworth, Mr.	1	0	0
Wentworth, H. and S.	0	5	0
Church, Mrs.....	0	5	0
Smith, Mr.....	0	5	0
Read, Mr.	0	5	0
Jennings, Mr.....	0	5	0
Baker, Mrs.	0	2	0
	3	12	0
<i>Hampshire.</i>			
Hampshire Auxiliary.			
Portsmouth, Portsea, and Gosport			
Branch, by Mr. Robinson, Treas-			
urer.			
Collections at			
Meeting-house-alley	20	1	11
Ditto Annual Meeting	11	5	0
Ebenezer	3	16	10
White's-row	5	14	0
Landport	4	13	8
Salem	0	17	0
Meeting-house-alley			
Female Association	23	3	9
Ditto Sabbath-school.	1	16	0
Ebenezer Juvenile As-			
sociation	3	0	0
Forton Branch and			
Sunday-school	2	2	0
Landport Branch As-			
sociation	1	15	0
Ditto Sabbath-school.	4	18	6
Marie-la-bonne Sab-			
bath-school	2	3	6

	£	s.	d.
<i>White's-row Branch</i>			
Association	3	15	1
Young Ladies at Mrs.			
Robinson's school.	2	6	6
Subscriptions and			
Donations:—			
Absalom, Mrs.	0	10	6
Buckler, Mr.....	0	10	0
Bouverie, Adm., the			
Hon.....(don.)	2	0	0
Crassweller, Mr. C.	0	10	6
Ellis, Mrs., sen.	1	1	0
Ellyett, Mr.	1	1	0
Elliott, Mr. B.	0	7	0
George, Mr.	1	1	0
Goodeve, Mrs. (2 years)	2	0	0
Howard, D., Esq.....	1	1	0
Horsey, Mr. S., sen....	0	10	6
Horsey, Mr. S., jun....	0	10	6
Hill, Mr.....	0	10	6
Hinton, Mr.	0	10	6
Hobb, Mr.	0	10	6
Helby, Mr.....	1	1	0
Knight, Mr.	1	1	0
Lower, E., Esq.....	1	1	0
Marden, Mrs.....	1	0	0
Morris, Rev. T.....	0	10	6
Ralfs, Mrs.....	0	10	6
Robinson, Mrs.....	1	1	0
Room, Rev. C.	1	1	0
Staunton, Sir G., Bart.,			
M.P.....(don.)	5	0	0
Shoveller, Rev. John	1	1	0
Ditto, for Jamaica	1	1	0
Spicer, D., Esq.	1	1	0
Young, Mr. W.....	0	10	6
Ditto, for translations	0	10	6
	120	13	3

Southampton, by Rev.			
B. H. Draper, LL.D.			
Collection and Female			
Association	18	8	0
Dr. Lindoe.....	1	1	0
Mrs. Lindoe	1	1	0
Mr. A. Oakley	0	10	0
Mrs. A. Oakley	0	10	0
Rev. B. H. Draper	0	10	0
Mr. R. D. Ellyett.....	0	10	0
Mrs. J. Lankester (2yrs)	1	0	0
Mr. A. Baring ... (do)	1	0	0
Missionary boxes.....	0	10	0
	25	0	0

<i>Hertfordshire.</i>			
Hitchin Auxiliary Society,			
by Mrs. Jeeves.....	10	6	0
<i>Kent.</i>			
Crayford, by Rev. E. Carey.			
Collection	12	0	0
Mr. Smith	1	1	0
	13	1	0

<i>Monmouthshire.</i>			
Chepstow, Subscriptions,			
by Mr. R. Slade	8	16	4

<i>Norfolk.</i>			
Ingham:—			
Friends, by Rev. J.			
Venimore, for Lucea	4	10	6

<i>Northamptonshire.</i>			
Weston-by-Weedon:—			
Friends, for Lucea	1	10	0

	£	s.	d.
<i>Northumberland.</i>			
North England Auxiliary,			
by Rev. R. Pengilly.			
South Shields:—			
Collection	2	3	0
Hetton:—			
By Mr. Brotherton ...	3	18	0
Houghten:—			
Mr. Bec	0	10	6
Newcastle:—			
Collected by			
Mr. Bradburn	*7	2	6
Mr. J. W. Bell	1	7	0
Miss Angus, for Seram-			
pore	1	1	0
Ditto, for translations	1	1	0
	17	3	0
* 4l. 4s. of this sum for transla-			
tions.			
Ford Forge, by Rev. J. Clarke,			
of Jamaica.			
Collections and sub-			
scriptions	7	6	6

<i>Nottinghamshire.</i>			
Sutton-on-Trent, by			
Mr. J. Edge	4	0	0

<i>Staffordshire.</i>			
West Bromwich, by			
Mr. Stokes.....	9	10	0

<i>Warwickshire.</i>			
Coventry:—			
Young ladies, by the			
Misses Franklin, for			
female education...	4	0	0

<i>Wiltshire.</i>			
Wilts and East Somerset Aux-			
iliary, by B. Anstie, Esq.,			
Treasurer.			
Bratton, by Mr. J. Whitaker.			
Collection	8	9	2
Weekly Contributions,			
by Miss S. Bird and			
J. Whitaker	0	12	0
Subscriptions:—			
Aitcheson, Rev. R.	1	0	0
Blatch, Mr. J. G.	1	0	0
Blatch, Miss.....	1	1	0
Brent, Mr.....	1	0	0
Flower, Mr.....	0	10	0
Scammell, Mrs.....	0	10	0
Whitaker, Philip, Esq. 2	2	2	0
Whitaker, Thos., Esq.,	1	1	0
Whitaker, Mr. Joshua	1	1	0
White, Mr. H.....	0	10	6
Sums under 10s.	1	0	0
	19	16	8

<i>Treasurer's Account, from</i>			
May 1, 1839.			
Devizes.....	60	17	10
Melksham	106	17	3
Trowbridge	79	16	2
Bradford.....	21	12	4
Westbury.....	7	10	3
Corsham.....	14	5	6
Chippenharn.....	17	0	0
Penknap.....	10	14	7
Laverton.....	5	2	6
Norton St. Philip.....	8	18	0
Beckington	8	14	10
Warminster	7	0	6

	£	s.	d.
Westbury Leigh	16	2	2
Bratton	19	16	8
	384	8	7

Previously acknow-
ledged 355 13 0

WALES.

Carmarthen, by Rev. H. W.
Jones,

Cwmfelin	1	2	0
Rev. D. Woolcock	0	10	0
Mrs. James Henllan	0	10	0

	£	s.	d.
Bwlchnewydd.....	0	14	1
	2	16	1
Pontypool:—			
W. W. Phillips, Esq. for Lucea	1	1	0

SCOTLAND.

Aberdeen, by Mr. G. Brown.			
Aberdeen Missionary Society, one-third	25	0	0
Mr. D. Davidson	1	0	0

	£	s.	d.
Mr. G. Brown	10	0	0
	36	0	0

Elgin Missionary Society,
by Rev. N. M'Niel 7 5 0

Roxburghshire:—
T. H. 5 0 0

Dunkeld Missionary Society,
by Rev. J. Black 3 0 0

Friends at Banff,
by Mrs. Nichol..... 1 0 0

EXTRA DONATIONS FOR REBUILDING THE CHAPEL AT
SAVANNA-LA-MAR.

	£	s.	d.		£	s.	d.
West Bromwich, by Mr. Stokes.....	4	15	0	Amersham, additional	1	11	0
Ingham, by Rev. J. Venimore	4	18	0	Weston-by-Weedon	1	10	0
Barton Mills, by Mr. Secker	6	12	6	Friend, by Mr. Cozens	20	0	0
Hitchin:—				Mr. A. Barcham, by ditto	1	0	0
Mr. Lucas.....	1	0	0	James Grant, Esq.,	2	2	0
Mr. Exton	1	1	0	Davies, Mr. C., Wallingford.....	1	0	0
Miss Wilshire	0	10	0	W. W. Phillips, Esq., Pontypool	1	1	0
A. and M. Palmer	0	10	0	J. S.	2	0	0
Mr. Conder and friends	0	10	0	Mr. Black	1	0	0
H. Davies and friends	0	10	9	Anonymous	0	10	0
Sums under 7s.	2	2	9	Mrs. Hodder.....	0	2	6
	6	4	6	Teetotaller, Andover	5	0	0

NOTICE TO CORRESPONDENTS.

*** By a letter just received from our friend Mr. Knibb, of Jamaica, we learn that he had secured a passage on board the Annandale, which was expected to sail about the end of February, so that we trust he will arrive in full time to be present at our Annual Meeting.*

Mr. W. W. Evans, who is likely to sail to Calcutta in June, will be happy to take charge of any boxes of fancy articles or school materials, for the use and support of the numerous schools in connexion with our Eastern Mission. The boxes should be addressed to Mr. Evans, 6, Fenchurch, Fenchurch-street, accompanied by a post letter, with a list of articles, and a statement of their computed worth, in order that the boxes may be conveniently passed through the Custom-house.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fenchurch, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission Press, Calcutta, by the Rev. W. H. Pearce; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

IRISH CHRONICLE.

APRIL, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Bathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

The Annual Meeting of this Society is fixed for Tuesday evening, April 28, at six o'clock, at Finsbury Chapel (Rev. Alexander Fletcher's); Alderman THOMAS WOOD, Esq. in the chair. At this meeting the Report of the last year's proceedings will be read, and the Committee and Officers for the ensuing year chosen.

It would be premature to anticipate the Report to be submitted at the Annual Meeting; but to one feature which will most probably characterize it, the Committee do not look forward without anxiety. The pecuniary condition of the Society is far from satisfactory. In these days of moral excitement and religious inquiry, extending even to Ireland, we ought to be prepared considerably to multiply our means of doing good; but instead of this, it is becoming a question whether we must not withdraw agencies already employed. We are quite aware how common such an appeal becomes. Societies dwell upon their wants and difficulties, to excite a larger measure of liberality. In this case the appeal is not that of the mere advocate: it is a sober though painful reality. Without a more liberal support, a future Committee must decrease rather than augment the Society's labours. And where, when withdrawn from Ireland, shall our labourers in the cause of Christ be sent? What country needs them more? Where will God be more likely to crown their exertions with success? It is not for us to attempt to dive into what the Most High may do; but is it to be expected that he will smile upon labours conducted in one part of the field, by such as will not cultivate another part which he opens to them and bids them occupy? If we retire, it must be borne in mind that we do so, not because there is nothing for us to do, nor because opportunities of doing it do not present themselves; but simply because by withholding the necessary support, our churches virtually say, we will attempt nothing, or nothing adequate to the moral necessities of Ireland. Neither at home nor abroad can we expect prosperity, if this be our language. We will not suspect our friends of employing it, or of even approaching to what might bear such an interpretation. "Poor wicked Ireland," said the late Countess of Huntingdon, "I trust shall yet have a gospel day! I cannot yet see how or when; but it must be; and till I find out opportunity, my eye is only waiting darkly for its accomplishment." Events are foreshadowing the approach of this anticipated day. God grant to us the wisdom and the benevolence and zeal, to render us instruments of hastening it onwards!

From recent letters we select the following:—

Mr. BERRY, under date of March 2, writes to the Secretary;—

Another month of pleasing and profitable employment and extensive itinerancy having passed away since I had the pleasure of writing to you, I feel happy and thankful to our Heavenly Father that I am again permitted to address you.

My time has been as usual occupied in visiting, reading the Scriptures, preparing

for the pulpit, and preaching the gospel. Each of these departments has been to me a source of pleasure and of profit, and I hope that in each I have been usefully employed. The severity of the winter has been accompanied with much disease and death. Some of our friends have had their share of disease; but, blessed be the name of our God, they have been spared, and I trust sanctified in the fires. I have endeavoured

to be often in the house of affliction and of mourning, where I trust the word of the Lord has not returned void. In my morning visits I indiscriminately visit Romanists and Protestants; and I feel happy that prejudice upon a sick bed generally gives way to the comforting and precious truths of the gospel. To be useful in Ireland we must visit the cabins, become acquainted with their cares, their wants, their predilections; and if they find that we are manifestly concerned about them, they will at least listen with courtesy and receive us with affection. Their prejudices, however, are deeply rooted, and their ignorance of the gospel truly lamentable; but they are not more ignorant nor more prejudiced than the myriads that have gone, as trophies of the gospel, to glory from among pagan nations; and we may hope, yea, we may truly believe that that word, which, as a hammer, breaks the flinty rock, will in due time subdue them, and lead them to the Lord Jesus for grace and glory. I trust, therefore, we shall all perseveringly exhibit the cross, and affectionately continue to invite Roman Catholics and Protestants to Him whose blood "cleanseth from all sin." We have the promise that "we shall reap if we faint not," and that we "shall see the salvation of God." May the Lord preserve us from lukewarmness! May he prosper his own work in our hands!

In my travels through Kilkenny the last month, I visited Carthomer, a town eight miles from this; and as I was anxious to preach there monthly at least, the Lord opened a door in a quarter least expected. Having made some fruitless efforts to procure a house, I waited upon the Hon. J. Wanderford, son to the late Marchioness of Ormond. After some inquiries about the principles of the Baptists, and the object of their mission, he introduced me to his son, with whom I was truly delighted. He told me he felt great pleasure to see me; talked with me a long time about the gospel; and not only gave me a house to preach in, but said I should have the use of it any time I should visit Carthomer. He regretted that he was engaged that evening; else he would attend. I blessed God for the opening, went about the town, and succeeded in collecting a large congregation, among whom were two Roman Catholics. Mr. Wanderford gave me the same day some valuable tracts which he has written himself, along with others from the Tract Society. Upon the subject of baptism he appears to have meditated; but although he thinks infant sprinkling scriptural, he gives us the right hand of fellowship; and I trust that, under the blessing of the Lord, his support and encouragement will be a great advantage in Carthomer.

PATT BRENNAN, a reader, writes, Feb. 28 :—

Dear Sir,

Although I am often discouraged in not seeing more good result from the labour and exertion of those the Society has employed, yet the Lord has been pleased from time to time to show us that our labour has not been in vain. About four years ago, a man of the name of Rush began to learn to read the Irish, of my wife. Both she and I took every opportunity of stating the gospel in his hearing, and explaining to him what he was reading; but it pleased the Lord to give him a greater desire to read and hear his holy word. I used to visit his cabin frequently, and read for himself and family. He left the church of Rome about two years ago, and continued reading the word of life until the sixth instant; when the poor man was thatching in Chapel Lane, and a cart passing by carried away the ladder from under him, through which means he fell in the street; he was carried home, and the day following died. I visited him about half an hour before his death. I asked him, was he in dread to die? No, said he; for I am sure of my salvation: my hope and trust is in the blood of the Lamb. I asked him, should I read for him? No, said he; but talk to me; for my pain is so great, that I could not benefit by the reading. So I continued talking to him on the encouraging promises of the gospel, and the happy portion of the children of God. He had his hands lifted up, and a smile on his countenance, while I stopped with him. When I was going, he took my hand, and said, May the Lord bless you for your visit! You often cheered my heart—I hope you will come to-morrow morning to see me. But the poor dear man died in a few minutes after I parted from him. This irritated the Roman Catholics, as they were sure, until they saw him dead, that he would call for the priest. But, blessed be the Lord, he had his confidence in a better priest—the Lord Jesus—the High Priest of his profession.

A few days ago, I was reading in H. B.'s house, where there was a poor travelling beggar woman. She was very attentive while I was reading and speaking to the people about the Saviour. When I was going she requested me to read more; for, said she, my heart is rejoiced at coming into this house to hear so much about the Saviour. I then opened the second of Ephesians, and read and explained it, directing my remarks to the poor woman, as I saw her so attentive. She went on her knees when I was going, praying for a blessing upon me, and said, I will call at your own house soon, to hear you read that blessed book. But to my great surprise I heard, in three days after, that she was

dead. I was surely thankful to God for giving me an opportunity of bringing the truth of the gospel to the hearing of an individual that was so shortly called to appear before the judgment seat of Christ. May this be a seasonable warning to me, to be instant in season and out of season, in warning my poor fellow-sinners to flee from the wrath to come, to lay hold upon the hope that is set before them in the gospel!

In my last letter I spoke of a young woman of the name of D—, that has been brought to the knowledge of the truth in one of our schools, and also her mother and brother. On my way to Coolaney I went to see her mother, and was much delighted with her. She has clear views of divine truth, and is like one that has received the

truth in the love of it. The poor woman is very much persecuted by the priest and all her papist neighbours; but I hope the Lord has given her strength in proportion to her trial. I read and prayed in her house, and her husband was very attentive, and so was another of her daughters that is in the house with her; so that I have reason to hope that the Lord will bring the whole of this family to the saving knowledge of the truth, through the means of sending two of their children to one of the society's schools. Several times while I was speaking to her, she prayed for a blessing on the Baptist Society for sending the Word of God into her house, by which means she and two of her children have been rescued from that soul-destroying system of popery.

Receipts to the end of February, 1840.

	£	s.	d.		£	s.	d.
R. Cartwright (donation).....	2	2	0	Bedford, by Mrs. Gale.....	7	0	0
Mrs. Maria Crosskey.....	3	0	0	Taunton, by Mrs. Horsey.....	6	8	0
Subscriptions by the Collector.....	25	0	0	Londonderry, collected by Rev. J. Bates, Ballina.....	10	0	0
Legacy of Mrs. Elizabeth Lum (to make the payment by the Executors £90).....	0	2	6	By Secretary, Mr. Bowser annual sub.).....	2	0	0
F. M. by Mr. Pritchard.....	0	5	0	Colne, Essex, by Mr. Reynolds.....	0	10	0
Collected by Rev. S. Davis:—				Savings of a Tee-totaller, in part.....	0	2	0
Trowbridge.....	22	4	0	Mr. S. Franklin, Cheltenham.....	0	10	0
Westbury.....	3	12	6	Rochdale, by W. F. Burchell.....	1	7	6
Bratton.....	5	6	0	Mrs. Priestley, Buckingham.....	2	2	0
Bath.....	6	7	6	Mrs. Nicholls, Collingham.....	1	0	0
Devizes.....	5	0	0	Hackney, by W. W. E.....	1	0	0
Bradford.....	4	1	6	Portsmouth, by B. H. Hinton.....	5	13	7
Melksham.....	4	4	6	Spencer-place Auxiliary, Rev. J. Peacock.....	5	2	11
Keynsham.....	7	2	0	Rev. S. Lillycrop, 10s. 6d.—Mr. D. 5s.....	0	15	6
Rev. J. Foster, Bristol.....	0	10	0				

The above Collection from Bedford, by Mrs. Gale, is made up of the following particulars.

Mrs. Burr.....	0	2	0	Mr. Kilpin.....	0	10	6	Mrs. Mastin.....	0	1	0
Mrs. Gamby.....	0	10	0	Miss Kilpin.....	0	2	6	Rev. G. Maclear, from Old Meeting Mis-			
Mr. Green.....	0	10	0	Miss F. Kilpin.....	0	2	6	sionary Fund.....	1	0	0
Mrs. Gale.....	0	10	0	Mrs. Lilly.....	0	5	0	Mr. White.....	0	5	0
Miss Gale.....	0	3	0	Miss Langley.....	0	10	0	Mrs. Williamson.....	0	5	0
Mr. Hill.....	0	2	6	Mr. Malden.....	0	5	0	Mr. Young.....	0	10	0
Rev. — King.....	1	1	0	Mr. B. Malden.....	0	2	6				

Mr. Davis's collections as above, are made up of the following particulars.

Trowbridge—				Bratton—				Miss Head.....	1	0	0
Collection at Rev. W.				Collection at Rev. R.				Melksham—			
Walton's.....	6	12	0	Aitcheson's.....	2	16	0	Mr. J. L. Phillips....	1	0	0
Mr. Salter.....	5	0	0	Mr. Whitaker.....	1	0	0	Rev. J. Russel.....	1	0	0
Mr. W. Stancomb....	2	2	0	Mr. Blatch.....	1	0	0	Collection.....	2	4	6
Mrs. Page.....	5	0	0	Mr. Joshua Whitaker.	0	10	0				
Miss Page.....	1	0	0	Bath—				Keynsham—			
Mr. Joseph Stancomb.	1	0	0	Mrs. Wilshman.....	1	0	0	Mr. Score.....	1	0	0
Mr. John Stancomb..	1	0	0	Mr. Hancock.....	0	10	0	Mr. Edwards.....	1	1	0
A friend.....	0	10	0	Mr. J. Evil.....	0	10	0	Col. at Rev. T. Ayre's	5	0	0
Westbury—				Mr. Hammett.....	1	1	0				
Mr. J. Lonsdale.....	0	10	0	Mr. C. Godwin.....	0	10	0	Devizes—			
Mr. John Wilkins....	0	10	0	Mr. Taylor.....	1	0	0	Mr. B. Anstie.....	1	0	0
Mr. N. Overbury....	0	10	0	Mrs. Gay.....	0	10	0	Mr. Paul Anstie.....	1	0	0
Mr. Haynes.....	1	0	0	Mr. W. Hunt.....	0	10	0	Mr. G. W. Anstie....	1	0	0
Mrs. Singer.....	0	10	0	Mr. Mansford.....	0	10	0	Mr. Waylen.....	1	0	0
Mr. G. England.....	0	5	0	Friends.....	0	6	6	Mr. V. Leach.....	0	10	0
Friends.....	0	7	6	Bradford, Wilts—				Mrs. Cunningham.....	0	5	0
				Collection at Rev. J.				Mr. Randall.....	0	5	0
				Seymour's.....	3	1	6				

The sum of £6 8s. from Taunton, is as follows.

A friend, by Mr. Brewer	0	2	6	Eyre, Mr. T. L. (sub.)	0	10	6	Stevenson, Mr. (sub.)	1	1	0
Collected by Miss Phebe				Horsey, Mr. T. (do.)	1	1	0	Toms, Mr. W. (do.)	0	10	6
Horsey.....	0	5	0	Levesley, Mr. (do.)	0	5	0	Walter, Mr. (do.)	0	10	6
Blake, Mr. Rice (sub.)	0	10	6	Newberry, Mr. T. (do.)	0	10	6	Young, Mr. John (do.)	1	1	0

In the Chronicle for February last, sums were acknowledged as collected by the Revs. G. Francis, F. Trestrail, and J. Cole, of which the following are the particulars.

BY MR. FRANCIES.

Ipswich—

Lacey, Mr. R.....	1	0	0
Cowell, Mr. S. H.....	1	0	0
Cowell, Rev. A. K.....	1	0	0
Ridley, Mr. J.....	1	0	0
Ridley, Mr. H.....	1	0	0
Everet, Mr. J. D.....	1	0	0
Thompson, Mr. R.....	0	10	0
Bagley, Mr. W.....	0	10	0
Goodchild, Mr. W.....	0	10	0
Abbott, Mr. S.....	0	10	0
Alexander, Mr. D.....	0	10	0
Alexander, Mr. R. D.....	0	10	0
Leveret, Mr. H.....	0	10	0
Conder, Mr. J.....	0	10	0
Cowell, Mr. G.....	0	5	0
Ridley, Mr. W.....	0	5	0
Neave, Mr. J.....	0	7	6
Hunt, Mr. S.....	0	5	0
Root, Mr. W.....	0	5	0
Pollard, Mr. W.....	0	5	0
Quadling, Mr. E.....	0	5	0
Francis, Mr. J.....	0	5	0
Clarke, Mr.....	0	5	0
Morley, Mr. D.....	0	5	0
Conder, Mr. T.....	0	5	0
A friend.....	0	5	0
Buckingham, Mr.....	0	2	6
Daniell, Mr.....	0	2	6
Williams, Mr.....	0	2	6
Friends.....	0	3	0
Col. at Stoke Meeting	5	12	6
Boxford and Sudbury—			
Green, Mr. H.....	1	0	0
Friends, H. B., & H.....	0	10	0
Fox, Mr. T.....(ann.)	0	10	0
King, Mr. W. D., for			
School Fund.....	0	10	0
Murray, Mr.....	0	10	0
Ray, Mr. C.....	6	7	6
Powke, Rev. W.....	0	5	0
Tozer, Mr.....	0	5	0
Grubb, Mr.....	0	5	0
Bass, Mr.....	0	3	0
Holman, Mr. & friend	0	3	6
Friends.....	0	4	6

BY MR. TRESTRAIL.

A friend.....	1	0	0
Aggs, Miss.....(don.)	1	0	0
Allen, Mr. J. H.....	1	1	0
Allen, Mr. T. H.....	0	10	0
Allen, Miss.....	0	10	0
Burlingham, Mr.(don.)	1	0	0
Brewer, Mr. J. S.....	1	10	0
Hutcher, Mr. J.....	0	10	0
Brook, Rev. W.....	1	1	0
Birkbeck, H., Esq.....	1	0	0
Bigbold, T., Esq.....	1	0	0
Bigbold, Mrs. T.(don.)	1	0	0
Brooks, Mr. T.....	0	10	0
Brook, Mr.....	0	10	0
Cook, Mr. Horstead.....	0	5	0
Colman, Mr. Jer.....	1	1	0
Colman, M. James.....	1	1	0
Cozens, Mr. Jer.....			
Cozens, Mr. John.....	1	1	0
Cozens, Mr. James.....	1	0	0
Copeman, Mr. J.....	0	10	6
Culley, Mr. John Cossey	1	1	0
Culley, Mr. H. Guton.....	1	1	0
Culley, Mr. H. U. Cossey	1	1	0
Culley, Mrs. R.....	0	10	0
Collection at Rev. Mr.			
Brock's.....	7	4	0
Do. Rev. J. Green's.....	3	0	0

Do. Rev. J. Puntis's.....	2	17	8
Davey, Mrs.....	1	1	0
Davey, Miss.....(don.)	5	0	0
Etheridge, Mr.....	0	5	0
Fletcher, Mr. J.....	0	10	0
French, Mr. R.....	0	10	0
A friend.....(don.)	0	10	0
Gambling, Mr. J.....	0	5	0
Geldart, Mr. T.....	1	1	0
Gooderson and Moll,			
Messrs.....	1	1	0
Gurney, J. J. Esq., by			
J. H. Gurney, Esq.....	1	1	0
Gurney, Mrs., Grove.....	1	0	0
Harmer, Mr.....	1	0	0
Hawkins, Mr.....	1	1	0
Hodds, Mr.....	0	10	0
Holmes, Mr.....	0	5	0
Kett, G. S. Esq., Brooke			
Hall.....			
Ling, Mrs.....	0	10	0
Mackie, Mr. A.....	1	0	0
Macro, Mr. Jacob.....	0	10	0
Mitchell, Mr. Samuel.....	0	5	0
Murrell, Mr.....			
Newbegin, Mr. J.....	0	10	0
Norton, Mr. H.....	1	1	0
Norton, Mr. R.....	0	10	0
Pearson, Mr.....	1	1	0
Philippo, Mr.....	0	10	0
Ringer, Mr. J. M.....	1	1	0
Ringer, Mr. S. S.....	0	10	0
Smith, Mrs. and Son.....	0	10	0
Taylor, Mr. J. O.....	1	1	0
Tillyard, Mr. R.....	1	1	0
Tipple, Mr.....	0	10	0
Trivett, Mr. T. B.(don.)	0	5	0
Turner, Mr. J. Trowse	0	10	0
Turner, Mr.....(don.)	0	5	0
Theobald, Miss.....	0	10	0
Thompson, Mr., Faken-			
ham.....	1	1	0
Venning, John, Esq.....	1	0	0
Willet, E., Esq.....	1	1	0
Ingham—Col. at Rev.			
Mr. Venimore's.....	3	12	0
Worstead—Col. at Rev.			
Mr. Humphries.....	8	17	7
Aylsham—Col. at Rev.			
Mr. Bone's.....	1	10	0
BY MR. COLE.			
Mr. G. Stevens.....	0	5	0
Collection at Harlow.....	1	9	2
Saffron Walden—			
Collection at Rev. J.			
Wilkinson's.....	5	1	2
Juvenile Society.....	1	0	0
W. G. Gibson, Esq.....	1	1	0
Mr. W. Franklin.....	1	0	0
Mr. W. Davies.....	0	10	0
Mr. T. Franklin.....	0	10	0
Mr. Stanton.....	0	10	0
Mr. B. Cornell.....	0	5	0
Bocking and Braintree—			
Rev. T. Craig.....	0	5	0
Rev. W. Humphries.....	0	2	6
J. D. Burder, Esq.....	0	5	0
E. G. Craig, Esq.....	0	5	0
Mrs. Crosbie.....	0	2	6
Miss Tabor.....	0	2	6
J. B.....	0	2	6
H. B.....	0	2	6
Mr. T. Moore.....	0	2	6
Mr. A. Barnard.....	0	2	6
Mr. T. Day.....	0	2	6
Mr. J. Alders.....	0	3	0
A. Barnard.....	0	2	6

Mr. Savill.....	0	2	6
Mr. J. Tyler.....	0	5	0
Mr. Portway.....	0	5	6
S. Haslam.....	0	2	6
Ralling.....	1	0	0
J. E. Tabor, Esq.....	0	4	6
Mr. W. Hasler.....	0	2	6
Mr. J. Joscelyne.....	0	2	6
M. Lane, Esq.....	0	5	0
Mr. John Garrett.....	0	2	6
Miss Hart.....	0	2	6
Mr. J. Betts.....	0	2	6
Mr. Joseph Garrett.....	0	2	6
Mr. J. N. Dixon.....	0	2	6
Mrs. Tabor.....	0	2	6
Mr. W. Lee.....	0	2	6
Halstead—			
Mr. Sewell.....	0	2	6
Mr. J. Bentall.....	1	0	0
W. B.....	0	5	0
E. Sudbury.....	0	2	6
J. Sherring.....	0	2	6
Mr. I. Wallford.....	0	5	0
Mr. I. Sewell.....	0	5	0
Rev. W. Clements.....	0	5	0
Mr. J. D. Piper.....	0	10	0
Mrs. Linnett.....	1	0	0
Mr. H. Gilbert.....	0	2	6
Mr. H. Paul.....	0	4	0
Mr. T. Maidwell.....	0	2	6
Mr. J. Sewell.....	0	5	0
Mr. D. Sewell.....	0	5	0
Mr. W. Towell.....	0	2	6
Mr. T. J. Coe.....	0	2	6
Mr. Z. Farrants.....	0	3	6
Mr. J. Wenden.....	0	2	6
Mr. W. Blacklock.....	1	0	0
Mr. C. Mannington.....	0	2	6
Mr. C. F. Rust.....	0	5	0
Mr. Fairhead.....	0	1	0
Colchester—			
Mr. W. W. Francis			
(annual sub.).....	1	1	0
Mr. W. Cross.....	0	2	0
Mr. T. P. Lake.....	0	2	0
A friend.....	0	5	0
Mr. R. Patmore.....	0	5	0
Mr. T. Lewis.....	0	5	0
Mr. J. Wicks.....	0	2	6
Mr. J. Johnson.....	0	5	0
Mr. J. S. Barnes.....	0	5	0
J. C. E.....	0	3	0
A friend.....	0	1	0
Ditto.....	0	1	0
Mr. W. Griffin.....	0	2	6
Daking Beary.....	0	5	0
Lydia Wallis.....	0	5	0
Stowmarket—			
Mr. T. Rust.....	0	2	6
Mr. J. W. Stevens.....	0	5	6
Mrs. Elliott.....	0	5	6
Mr. W. Prentice.....	0	5	0
Mr. T. Pient ce.....	0	10	0
Mr. J. A. Webb.....	0	10	0
Bury St. Edmunds—			
Cornelius Elven.....	0	10	0
Mr. J. Cook.....	1	0	0
Mr. B. Cook.....	0	5	0
R. W.....	0	2	6
Mr. F. Ridley.....	0	5	0
A friend.....	0	2	6
Ditto.....	0	2	6
Mr. J. Sabine.....	0	10	0
Mr. H. Quant.....	0	5	0
R. J. P.....	0	1	0
A. B.....	0	3	0
Collection at Burton.....	2	0	6

SUPPLEMENTARY REGISTER

OF THE

Baptist Home Missionary Society.

NO. XV. NEW SERIES.

APRIL, 1840.

THE Annual Meeting will be held (D.V.) at FINSBURY CHAPEL, on Monday Evening, April 27, W. T. BEEBY, Esq., Treasurer, in the Chair. Chair to be taken at 6 o'clock. Several brethren, eminent in the denomination both in England and America, have engaged to address the Meeting.

Ministers in London and its vicinity are respectfully requested to announce the Meeting from their pulpits on Sabbath-day, April 26.

Brethren in the country who have information or monies for the Report, are requested to write without delay to the Rev. S. J. Davis, 23, East Cheap, London.

It is regretted that the interesting account of the New Baptist Chapel at Southwell, near Nottingham, did not arrive until the present Register was in the press. Understanding that applications are about to be made for the case in various quarters, we beg most strongly to recommend it.

SOME recent numbers of the Quarterly Register have exhibited facts in relation to the value of the Evangelist system and of general Home Missionary operations well calculated to interest and cheer the patriotic Christian, and calling for lively expressions of gratitude to *Him* who, while Paul plants and Apollos waters, gives the increase. There are, however, other facts touching the destitution, as to religion, of many parts of our country of a very afflictive character, and which it will be necessary to hold up prominently and continuously to the view of the churches, until intensely moved to compassion and devotedness, they "come up to the help of the Lord against the mighty." The destitution to which attention is anxiously invited appears in localities, and under circumstances of a widely different character; and may be classified as the destitution of which we hear, and the destitution which we may see—that which we may supply by our agents, and that which our personal exertions may supply—that which obtains in districts where our churches are "few and far between," and that which is found in sections of our land where our churches are comparatively numerous. As a specimen of the former let us take the North and East Riding of Yorkshire, the denominational statistics of which have been furnished in connexion with many powerful and striking remarks, by the Rev. B. Evans, of Scarborough, in a series of letters addressed to the Rev. R. Harness, in the "Northern Baptist."

"In the East Riding, our Churches, as you know, are more numerous than those in the North, and this part may, therefore, with propriety, be examined first. In this district, I believe, are twelve Churches. Nine of these are in the Association; the other three do not sustain that relation at present. In the former we have, according to the reports in the last Circular Letter, 624 members. Of the exact number in the other three, I cannot speak accurately, but I think I shall not err much in fixing them at 100 members. This, then, will give us a total of 724 in the Riding. Let us now compare this with the population. From the last return presented to the House of Commons, I find the Riding contained 169,800 persons; but, as the census has been taken seven years, the number will exceed this at the present time. Suppose it, then, in round numbers, 170,000, and the Baptists will be as one to every 235. Or, in other words, if the whole 724 were scattered through the Riding, a person travelling through it, would meet with one in every 235 of the population.

"In one other view you must permit me to indulge. The population of the Riding exists in about 385 towns, villages, and hamlets. Some of these have a considerable population, much exceeding several of the towns in which we have Churches formed and pastors settled. The following details will fully sustain this. There are eighteen parishes, in which the population exceeds 1000—twelve in which it ranges from 800 to 1000—and twenty-four in which it is from 600

to 800. Now, in the whole of these fifty-four places, I know not that we have a single member. But even this would not give you an accurate view. I will be more specific still. Sculcoates contains 13,468. Howden, 4,531. Sutton, 4,383. Drypool, 2,935. Cottingham, 2,575. Pocklington, 2,265. Weighton, 2,169. Norton, 1,425. Patrington, 1,298, &c. Indeed, the whole eighteen contain a population larger than five of the places where we have Churches established; and the other twelve nearly equal, and some of them exceed them in number. I have now, my brother, done with the statistics of the Riding. I make no comment upon them: the analysis will speak for itself. Figures have a language of their own, and they will exert an influence, when words and arguments often fail."

"In my former letter, in which I laid before you a statistical account of the Churches in the East Riding, I intimated my intention of devoting a separate one to the North; and I now sit down to attempt its fulfilment. I know not how your mind is affected with the former, but, if I am not mistaken, you have been deeply humbled, and your sympathy has been powerfully awakened for the many immortal souls which are perishing for lack of knowledge. But, my brother, I fear I must draw a darker picture. The North, though much more populous, extensive, and wealthy than the East, presents the Denomination in a much more weak and inefficient state. True it is, many causes contribute to this. Scarcely any attention has been paid to it. The whole energies of our Association have been devoted to the East, with the exception of Malton, and not a thought or solitary effort made for the extension of our boundaries to the north of this place. Indeed, so desolate is it, that, from the spot from which I address you, I must travel, perhaps, sixty miles direct north, before I could meet with a Baptist Church, and probably nearly the same distance north-west. Nor need I remind you, dear brother, that the state of the Churches in this part, has not been favourable to the diffusion of our principles. Their pastors have been worthy men, and some of the most excellent of the earth. The memories of the venerable *Hague*, *Darnborough*, and *Terry*, will always be fragrant; but then, in life they had difficulties of no common order to overcome, and nothing but their energy and unwearied perseverance could have given them success. But it is somewhat different now; and, without bemoaning the past, I am anxious that we should embrace the present; and, instead of wasting energy upon useless regrets, let us arouse ourselves as men determined to labour, and that with success.

"In giving a view of the state of things in this district, the subject will confine me to a mode similar to the former, and I must proceed upon the same plan. You are, doubtless, aware, that though the North Riding is as large as many whole counties, we have only four Churches in it. These are Bedale, Masham, Malton, and Scarborough; the two former connected with a small Association in that part of the country, and the latter with the North and East Riding Association. In referring to the last Circular Letter, I find the following return of members which I give, with the exception of Scarborough, in which I am able to present a return up to this time. Bedale, 24—Masham, 32—Malton, 29—Scarborough, 191. Besides these, I know there are Baptists scattered in the various towns, and some of them united with Independent Churches, and probably some little increase in the Churches since their last return; but I imagine that the whole may be covered by an addition of 30. This, then, would only give us a gross amount of 306 in the whole Riding. Now, in the Parliamentary return of the last census, I find the population given at 190,000, and, from the past rate of increase, it may now be given at 195,000. The Baptists, then, are only as one to every 637 of the inhabitants. But, though this is a distressing fact, it is not the worst. I have omitted, in this comparison, the City and Ainsty of York, which properly belongs to the district, and contains a population of 35,000; and this, united with the former, would make us as one to every 751 in the population. I offer not a single remark upon this. Only think, my brother, of travelling through this dense population, and meeting with one Baptist in every 751 of the inhabitants.

"Nor is it much improved if we come to details. In the towns in which the Churches are formed, we bear but a painful proportion to the population. The following I believe to be as correct as can be given. Bedale has a population of 2,800—members 24, and are as one to every 116 and a fraction. Masham, population 3,000—members 32, which is one in every 93 and a fraction. Malton, population 4,300—members 29, which is one in 148. Scarborough, population 9,000—members 191, which is one in 47 and a fraction.

"From this comparative estimate of our numbers, I turn now to another part of my design; and, with your permission, I shall lay before you a brief analysis of the population. We have in the Riding, with the exception of the City and Ainsty of York, about 564 towns, villages, and hamlets. In 57 of these, the population exceeds 1000. There are 6 in which it is from 900 to 1000. There are 10 in which it ranges from 800 to 900, and 16 in which it will be found from 600 to 800. I allow no increase upon these. I give you the number as stated in the census of 1831. From the first list, I select a few, as specimens of the places in which I think we ought to have flourishing Churches:

Aysgarth Parish	5796	Pickering Parish.....	3346
Catterick do	2921	Northallerton do.....	5118
Easingwold do.	2381	Romaldkirk do.....	2507
Ganton do.....	4854	Richmond do.....	3900
Guisborough do.....	2210	Stokesley do.....	2376
Helmstley do.....	3411	Thirsk do.....	3829
Kirby Moorside do.....	2324	Topcliff do.....	2592
Lythe do.....	2110	Wensley do.....	2666
Whithy do.....			11,725

These statistics tell a most melancholy tale; nor do we meet, as to numbers, with any thing more cheering as we advance into the still more northern counties. "In Northumberland and Durham we are as one to six hundred and fifty! In Cumberland and Westmoreland we are as only one to fifteen hundred of the population!" Let not the astonishment and grief which may be awakened by the eloquence of these mute numbers evaporate with the laying aside of the present paper. Let them be examined, and pondered, and prayed over again and again. Let pastors rehearse and reiterate them to their flocks, and let private Christians tell them to their brethren into whose hands these statistics may not have fallen, until sympathy shall be exerted and principle and deep resolve, and—without which all the rest will go for nothing—*appropriate effort!*

The melancholy account just given of the comparative numbers of our own denomination in some of the northern sections of the country, is rendered the more affecting by the consideration that the other two principal denominations, the Independents and the Wesleysans, have to tell a tale, *taking the district as a whole*, little less gloomy. We are not unconcerned about the spread of Baptist churches; but as our paramount solicitude is for the spread of vital Christianity, it would relieve our feelings, it would rejoice our hearts, to know that other denominations have assiduously and successfully cultivated this part of the field—that they could exhibit an account of efforts and of numbers which might put us to shame. But this is not the case. On the contrary, their account is too much in keeping with our own. They have possessed themselves of more land, especially in some of the towns, than we have done, but they have also left very much land to be possessed.

Could we send two evangelists to the East and North Ridings of Yorkshire, what, judging from experience elsewhere, and with the blessing of God, would be the result? The evangelists would preach, as opportunity might offer, in private dwellings, in market places and market houses, in barns, in open spaces, wherever, in short, they could obtain a hearing. In many places the Holy Spirit would "give testimony to the word of his grace," souls would be converted, scattered believers would be collected, small churches would be formed, and placed under the charge of stated, or revolving missionaries assisted, as occasion might require, by the visits of the evangelists, would increase, becoming themselves centres of light and attraction to the dark regions around them. Is all this visionary? It will be if our churches are content that it should be so—if the Home Mission is to be regarded merely as an inconsiderable and unimportant appendage to larger societies—and be allowed to gather up only the fragments which they have left. But should our denomination come to understand and feel the importance of Home Missionary operations to a much greater extent than it has ever yet done—should it determine no longer to invert the natural order of charity, but "begin at home"—should it take up this matter on principle, and do what God has given it the ability to do, a much brighter scene than the one depicted would soon be realized, and not only our country, but the world would have reason to rejoice.

It is not forgotten, it is thankfully remembered, that the conviction of some of our churches as to the importance of Home operations has gathered strength, and that their contributions to this Society have been considerably increased. As the result we have one evangelist in the most northern counties, and some five or six missionaries: men not indisposed to labour, and whose exertions have been crowned with great success. But what are these among so many? We have *but one* evangelist where we ought to have *five*, and *but five* missionaries where the want of the population and the blessing of heaven unite to challenge *fifty*! Long were we deaf to the voice of destitution, shall we be slow to obey the voice of encouragement? Men, brethren, and fathers, lovers of Christ, of your country and of the world, listen, we beseech you, thoughtfully and kindly, to appeals seriously and affectionately made: increase your contributions, remember us specifically and earnestly in your prayers, cheerfully and vigorously make the best arrangements in your power for our deputations, and let more be done for your country *without* the excitement and expense which they involve. The other division of the subject will be resumed in a future number.

Monies received since last Register.

Northamptonshire.	
Northampton, by Rev. W. Gray:—	
Mr. Robert Bartram.....	0 10 0
Mr. Thomas Bumpas.....	0 10 0
G. Cook, Esq.....	0 10 0
Rev. W. Gray.....	0 10 0
Mr W. Gray.....	0 10 0
Mrs A. Tompson.....	1 0 0

Mr. W. Rice.....	0 10 0
Mr. W. Richards.....	0 10 0
Miss Sheppard.....	0 10 0
Mr. Benj. Stevenson....	0 10 0
Weekly contributions by	
Miss Bumpas.....	7 7 0
Do. Mrs. Moore.....	3 0 0
	<hr/> 15 17 0

West Haddon.....	4 6 0	Crisp Rev. T. S.....	0 10 6
College Street Collection, by Rev.		Cross, Mr. W.....	1 1 0
C. T. Kan.....	7 13 7	Cross, Mrs. W.....	0 10 6
A Friend.....	1 0 0	Cuzner, Mr. J. H.....	0 10 0
Mount Zion Collection.....	1 11 6	Edwards, Mr. F.....	0 10 0
Hackleton.....	5 7 0	Finzell, Mr.....	1 1 0
Part of a collection by 2		Foster, Rev. John.....	1 0 0
Female Teachers.....	0 13 0	Gould, Mr.....	0 5 0
	6 0 0	Hensley, Mr.....	0 10 0
Milton.....	4 5 9	Holland, Mrs.....	2 0 0
Weston, by Weedon.....	5 0 0	Leonard, Robert, Esq... 1 1 0	
Towcester.....	3 2 7	Pewtress.....	0 10 0
Bugbrook.....	6 0 0	Phillip, Mr. E.....	0 10 0
Kislingbury collection....	2 10 1	Pollard, Mr.....	0 10 0
Mrs. Crate, subscription	0 10 6	Ransford, Mr. E.....	0 10 6
	3 0 7	Robertson, J., Esq.....	1 1 0
Harpole collection.....	3 2 10	Sykes, Mrs.....	1 1 0
Brington.....	1 4 6	Walter, Mr.....	0 10 6
Braunstone, collected by Miss		Warren, Mr.....	1 1 0
Miller.....	0 7 3	Wornell, Mr.....	0 10 0
Long Buckby.....	7 0 0	Shoard, John, Esq.....	1 1 0
Ravensthorp.....	1 7 6	Wilson, Esq., per. Mrs.	
Guildsboro'.....	4 0 6	Tribe.....	1 1 0
Kingsthorpe.....	0 15 0		24 5 6
BRISTOL: Samuel Cary, Esq., Treas., John		Cards at Pill, per Rev. R. May...	3 13 11
Shoad, Esq., Sec. :—		"An Unworthy Servant," for Mission at Hemyock, per R. May..	0 10 0
Collection at Broadmead, by Rev.		Woolwich, Enon Chapel,	
C. E. Birt.....	13 15 4	Per Rev. J. Dyer.....	3 6 11
Counterslip by Rev. T. Winter....	11 3 10	Spencer Place Auxiliary.....	5 2 10
Collected by Mrs. Harris	5 0 0	Mr. C. Davies, Wallingford, for	
Miss Cary and Miss Brington.....	4 2 4	Brough.....	1 0 0
Miss Bryant.....	1 3 6	Miss Jacobson, 6, York Place,	
Miss Leonard.....	2 11 6	Kingsland Road.....	1 0 0
Miss Gould.....	2 1 6	Bridgenorth, Rev. D. Payne :—	
Mrs. J. H. Cuzner.....	2 9 4	Collection.....	7 17 10
Mrs. Phillips.....	2 0 0	Subscriptions, &c.....	7 5 8
Mrs. J. B. Moore.....	1 18 7	By Mr. Beeby :—	
Miss Lawrence.....	1 0 0	Collected by Miss Bryer, Camber-	
Miss Wittard.....	1 3 10	well.....	0 10 0
	23 10 7	Mr. T. Young, sen.sub.	1 1 0
Ariel, M., Esq.....	1 1 0	Do.....don.	1 1 0
Ash, R., Esq.....	1 1 0	By Rev. W. Glanville :—	
Bompas, Dr.....	1 1 0	Northampton Street Chapel.....	1 4 0
Bonville, Mrs.....	1 1 0	Artillery Street.....	1 6 4
Bryant.....	0 10 6	Mr. A. Hooge, Kingsland Road..	1 1 0
Cary, S., Esq.....	1 1 0	Mr. T. C. Newman.....	0 10 0
Cou'sting, Mr.....	0 5 0	A Friend.....	0 5 0
Cox, Mrs.....	1 0 0	— at Enon Chapel.....	0 5 0
		Mr. Othwaite.....	0 2 6

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurer, W. T. BEEBY, Esq., 8, Old Jewry; by the Rev. C. H. ROE, 2, Wintown Place, Blackheath Road; by the Rev. S. J. DAVIS, 23, East-cheap; or any Minister of the Denomination.

* * * All letters for the Rev. C. H. ROE, to be addressed as above.